

A FATHERS

Aduice or last VVill to

his Sonne,

Affording matter profitable for
all men, now published for the vse and
benefit of euery one, and more
particularly for the Inhabitants
of Great BRITAIN
and IRELAND.

GALAT. IO. 6.

*while we haue time, let vs doe good to all men, but espe-
cially to those of the household of Faith:*



LONDON

Printed by *W. Stansby*, and are to be sold
by *Iohn Parker* at the signe of the
three Pidgeons in *Pauls*
Churchyard.

1 6 2 0.

F. A. T. H. E. R. S.

Advances of the W. H. S.

in some

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~~Printed by W. Stansby~~

London

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three Pigeons in Tank

Churchyard.

1620.



*To the most Sacred,
Christian, truly Catho-
like and Mighty Prince,*

*JAMES, King of Great
Britaine, France, and
Ireland, Defen-
der, &c.*

Most dread So-
ueraigne. As
your Maiestie
(by due) haue
the first place
inter Omnes & Singulos, to
whose Patrocinie this imma-
ture birth is dedicated, so
by the Law you haue the
chiefest interest in it.

I doe confesse, most Sa-
A a cred

* *Parum est
 optare tantæ
 Virtutis tantæq;
 Pietati quem
 longissimum ha-
 beat Vita pro-
 pressum: fac De-
 us ut quod op-
 timum humano
 generi dedisti,
 permaneat in æ-
 ternum: nam ne-
 que laudes eius
 referre Vires
 suppetunt, neque
 paruum Carmen
 recipit tanta
 Maiestas, neque
 meus audet rem-
 tentare Pudor,
 quam Vires fer-
 re recusant: hoc
 tamen mihi
 asserere liceat
 prauum indig-
 numque est, non
 admirari Prin-
 cipem omni ad-
 miratione dig-
 nissimum.*

cred SIR, I haue borrow-
 ed from the ouer-flowing
 Source of your Maiesties
 Princely and Learned ΒΑ-
 ΣΙΛΙΚΟΝ ΔΩΡΟΝ, the
 best matter contained in it,
 and for satisfaction do hum-
 bly offer restitution with
 some smal interest (although
 in a farre more base coyne.)

As your Maiesties knowne
 Clemencie, puts me in some
 hope of pardon, for my pre-
 sumption, in borrowing the
 principall; so those eminent
 and *admired Kingly Ver-
 tues, resident in your Roy-
 all Person, make mee con-
 fident, your Maiestie will
 rather accept of this super-
 plus (being worse then no-
 thing) then reiect the mea-
 nest offering that is conse-
 crated

crated (vpon the Altar of a dutifull and sincere affection) to your Maiesties seruice; if, what I haue added, can onely yeeld vnto your Maiestie that Satisfaction (whereof I much doubt) that an * Ignorant Arabian * *David in Radic. Mercer.* Woman did giue vnto the Learned Iewes Rabbies, who (by calling for a Broom or Besome) did bring them to the knowledge of an obscure place in the Prophecie of *Isaiah*, I shall thinke my *Isa. 14. 23.* Labours happie; and howsoeuer (as I and all your Maiesties Subiects, by the Sunshine of your happy gouernment, are dutifully bound) I shall euer earnestly intreat the Almighty, that your Maiestie may continue long

and prosperously to raigne
over vs, and after *Methusa-*
lems age, by a happie ende
may change your Earth-
ly Crowne with an-
other of endlesse
Glorie.

Your Maiesties Loy-

all Subiect,

PATRIK SCOT.

To



To the High and
Mightie, CHARLES,
Prince of Great
Britaine, &c.

SIR,

AS God hath most a Dos est Ma-
aboundantly bles- gna Parentum
sed your Highnes, Virtus, Horat.
in honouring you Carm. l. 3.
on both sides with two a wor- Ode. 24.
thy Parents, whose Memorie b Preciosa
(as now) will be euer deservedly Principum in-
honoured: so it is iustly expecta- genia & Vir-
ted, that their Royal Vertues (al- tus quæ ante
readie b happily begun) shall be annos viger.
renewed in your Highnesse (as cassador.
in a more * lively monument, * Αναθηνα
A 4 then καλλισον οι
παιδες καλοι,
Euripid.
Melcagr.

d Quod præ-
stibilius aut
pulchrius mu-
nus Deorum
quàm Sanctus
& Dijs simili-
mus Princeps.
*Plin. in Paneg.
Traian.*

e Vinci eru-
bescens A-
pelles tertio
colore line-
as secuit nul-
lum relin-
quens ampli-
us subtilitati
locum, *Plinius*
l. 35. cap. 10.

then of Marble or Brasse)
and (if it were possible) in
well doing and a pietie you
shall not onely paralell, but sur-
passe them.

Your Kingly and Learned
Father David bath so broken
the Ice to your Highnesse, his
beloued young Salomon, (by
laying such foundations for the
gouernement of your selfe and
your Israel after him) that
whatsoeuer can be added, is but
inferre lumen mortale splen-
dente sole.

By which only reason, I haue
presumed (with Phaeton,
trusting to my borrow'd wings)
to present vnto your Highnes
this deformed Portraiture,
drawn from the Paterne (of the
Apelles-like Picture) of
ΒΑΣΙΛΙΚΟΝ Δ ΟΡΟΝ, that
by

by the view of such a dismem-
 bred Monster, your Highnesse
 may prosecute the imitation of
 that Worke, that no Man (ex-
 cept unmatched f Pyrgote-
 lis, that hath ingrauen it vpon
 the Marble g of inobliterable
 Vertue) is able to equalize.

If it will please your Highnes
 to Grace these my idle Labours
 with^h a smiling countenance:
 (being all I desire) I shall thinke
 my Idlenesse fortunate, and en-
 deuour hereafter to finde out
 some other subiect, more Wor-
 thie your Princely entertaine-
 ment. Thus Sir (renewing
 the oath of my loyall seruice to
 your Highnesse by my pen, that
 formerly I did solemnely sweare
 by the holding vp of my hand
 in a Steele Gantlet, now asha-

med

f Pyrgotelis
 ita omnium
 sculptorum
 peritissimus, vt
 Alexander e-
 dixit ne quis
 eum quam il-
 le sculperet,
 Plin. l. 7. cap. 37.
 Appoli. lib. 1.
 Florid. Cicero
 Epist. 12. ad Fa-
 mil. Val. Max.
 c. 11. l. 8. & Ho-
 rat. Epist. 1. l. 6.
 g Nihil est q
 accepta Virtu-
 te quod (mor-
 tali animo aut
 manu) immor-
 tale queri po-
 test, Val. Max.
 h Latissima
 Principis fa-
 cies & amabi-
 lis vultus in
 omnium sub-
 ditorum ore
 oculis & ani-
 mo sedet,
 Plin. in Paneg.
 Traian.

med to bee seene for rust) I
doe humbly take my
leane, and shall euer
remaine,

Your Highnesse

dutifull and

humble ser-

uant,

PATRIK SCOT.

Libri



Libri ad Serenissimam Mag. Bri-
tanniæ *ANNA* M Reginam
defunctam, Prosopopeia.

*Q*uid me purpureo circūdedit autor amictu?
Quid micat aurato margine gēma frequēs?
Quid iuvat argutis sapientum floribus, omnes
Ornasse Aonidum, morte fremente choros?
Anna Iouis Proles, Regni decus Anna Bri-
Spes mihi, spes Orbi, te moriēte cadit. (tanni,
Tu multum, quasita mihi virtutis imago,
Tu vitæ columnen, prasidiumq; mea.
Cui me tã propera moribundū sorte remittis?
Cui me sollicitum, deseris ante diem?
Illa tui splendens genij prasentia, seuas
Inuidia poterat sternere sola minas;
Nunc mihi deserto tutela incerta; carebit
Nulla dies lachrymis, vulnere nulla dies.



Serenissimæ A N N Æ Reginae,
Responsio consolatoria.

Coelestes animas tristi quid voce laceßis
Ereptas Orbi, num renocare potes?
Quid tibi spem quereris deiectam? quidue mihi
Inuidia rictus docte libelle times? (naces
Ecce triumphator, morbos mortēq; Monarch
Qui vincit, thalamo pars viduat a meo,
Contra letiferos sapiens te proteget hostes,
Maior & inuidia; maior & hoste tuo.
Exurgens tibi fautor crit mihi charus Iulus
CAROLVS Imperij dextera chara mei;
Altera spes ELIZA tibi, spes altera totus Gr
Nobilium cætus, qua tibi terra patet.
Nec sacra Progenies Regum te sola fovebit a
Sed sacra virtutum symbola quisquis amat l



THE
EPISTLE

Dedicatorie,

OMNIBVS ET
SINGVLIS.



Do (in all duti-
full obseruāce)
present vnto
the bar of your
Mighty, High,
Gracious, Reuerend, Ho-
nourable, Worshipfull, and
faourable Censure, these
digested labours of some
idle houres:

In doing whereof (encou-
raged

The Epistle

raged by the confidence I haue
haue in your powerfull Pa-
trocinie) I haue made choise
rather to expose my Ap-
prentice-like skill in the stru-
cture of such an Architect, to
my presumption in the Ti-
tle, and Dedication; to base
detracting * *Zoylus*, or enui-
ous * *Momus*; then either
the Learned should want
this Widdowes Symbooll of
my good will, (more fit to
inlarge their Libraries then
knowledge) or the Ignorant
be defrauded of the benefi-
that (with small paines) they
may reape, by perusing of
easie a taske.

I haue rather approoued
the Greeke Prouerbe (*μεγαλὸν βιβλίον μέγα κακόν*) by con-
firming the Matter, within
small

* *Detraçtio est
fultorum the-
saurus, quem in
lingua gerunt,
Aufon.*

* *Inuidia non
in alio quàm in
degeneri, minu-
to & ieiuno a-
nimo, sibi domi-
cilium parat,
Val. Max.*

Dedicatorie.

small precinct; then followed those that dayly lose themselves in the Wilderness of Bookes, that are sent abroad, *tending rather to shew the Authors skill in refined and affected Phrases, in light Subiects, their Spirit of Contention in indeterminate Controversies, their unchristian disposition, in Worme-wood tasting Satyrisme, then to preferre substance before shadow, loue of truth before vnprofitable ambiguities, or charitable judgement before accursed scandall.

* What I haue borrowed in this Treatise, I haue done *ut Legetalionis*, (those that I haue made vse of, hauing formerly beene beholding
to

** Venialis sit
apud aures
seras veritatis
asperitas, Sidon
Apoll.*

** Palaton Ho-
merum, vo-
mentem expri-
mebat, Poetas
verò reliquos
quæ ille eiecisset
absorbentes, Ci-
cl. Rhod. l. x. i.
cap. 44.*

The Epistle, &c.

to others;) and haue resto-
red it again with the intere-
of thankfulness.

But lest I should doe like
vnto those, that (vnadvised-
ly) did build the Gates big-
ger then the Citie, I humbly
take my leaue; and shall eue
remaine

A Loyall Subiect, A true

honourer of my Sup

riours, and of v

tye in all men,

P. S.



A
FATHER
HIS
EPISTLE
(Or Introduction
to the ensuing Trea-
tise) to his
SONNE.

I Doe find (by the Law
Falcidia) if the Child
committeth any fault,
for want of Education, the
Father was punished.

That I should not bee
B lyable

A Fathers Epistle

lyable to that (and a more
supreme) Law, I haue
(from your Infancy) been
carefull to haue you suffi-
ciently grounded in these
Rudiments, that doe con-
cerne both your Spirituall
and Ciuill conuersation.

But now in regard of
your more riper Age, the
time approching, that you
must act those things (vp-
on the stage of the World)
that either bath or shall
now be taught you, for dis-
charge of the dutie I owe
you, and inabling you in
those seruices, your Maker,
Prince, and Country chal-
lengeth

to his Sonne.

length of you ; I doe send
you this MANUSCRIPT
(which I did write for my
owne private vse) and
now bestow it vpon you, as
the greatest (and without
doubt the best) portion I
am able to giue you ; It
doth shortly contayne the
knowledge of God, as hee
hath reuealed himselfe in
the Scriptures.

The way to serue him
aright (I meane in the
highest perfection that the
* corrupt nature of the
sonnes of Adam is able
to vndergoe.)

* Mortalis con-
ditio non patitur
hominem ab om-
ni maculo puris,
Laet. l. 6. de ve-
ro Cultu.

And secondly, such

B 2 Pre-

A Fathers Epistle
Precepts and Counsels, as
may (by the carefull ob-
servation of the first part)
with great facilitie, bring
you to the knowledge of
your selfe in the seuerall
duties that are required
of a * perfect man.

* O terq; qua-
terq; beatus, tu
de cuius culmine
datur amicis le-
titia, posteris glo-
ria, vegetis &
alacribus exem-
plum, desidibus
& pigris incita-
mentum; Sidon.
Apol. lib. 4.
Epist. 4.

Receive it then with
such an heart as I giue it
you, remember that there
is nothing more odious then
fruitlesse old age, and that
no tree beares fruit in Au-
tumne, but that which
blossometh in the Spring:
to the end your Age may
bee profitable and loden
with fruit, indeuour that
your

to his Sonne.

your youth may be studious
and flowred with the blos-
somes of Learning and
Observation.

Thus charging you (by
the * Fatherly authoritie
I haue ouer you, you dili-
gently peruse, in your life
and conuersation carefully
practise those things that
are in this Treatise set
downe) I commend you to
his Grace, whose Mer-
cies are neuer wan-
ting to them that
put their trust
in him.

Iunij, xviij.

M. D. C. XIX.

* Vitiosi sunt
oculi qui lucem
reformidant,
percæci qui non
vident, & pa-
rentibus non
obedire, impie-
tas est; non ag-
noscere, insania,
Senec. lib. 3. de
Benef.



The Contents.

1. **C**leobulus, *Deum
Consule.*
2. Chilon, *Nosce teipsum.*
3. Thales, *Vide cui asso-
ciaris.*
4. Periander, *Iram tem-
pera.*
5. Bias, *Benè vixit, qui
paucis contentus.*
6. Pitacus, *Ne quid nimis.*
7. Solon, *Respice finem.*



OMNIBVS

ET

SINGVLIS:

Affording matter profitable for all Men, and
*necessarie for euery
Man.*

SECT. I.



Or * laying the first foundation of Religion (without which al other grounds are to no effect.)

* *Stirpe sublata, aut non sunt reliqua, aut se sunt, sine emolumento sunt, quia sine capite nihil constat, Saluian l. 6. de Prouid.*

^a That there is a GOD

^a *Per visibiles visibilium for-*

mas peruenitur ad inuisibiles visibilium causas, ascensus prestatur ad inuisibiles substantias, & earum dignoscendas naturas, Coel. Rhod. lib. 25.

Omnipotent, Mercifull and Iust, Gods Works doe sufficiently demonstrate.

c Gen.1.1.

• If he build, it is a World: if he be angrie for the sinnes

d Gen.7.17.

of the World, ^d hee sends a Deluge. If hee will shew the loue hee beares to the

e Matt.2.1.

World, ^e he sends his Sonne,

f Matt.27.57.

^f and suffers him to dye vpon the Crosse, to saue the World: If hee will reward

g Luke 23.43. the godly, it is with ^g *Paradise*; when hee armes, the

* 2.King.6.17.

* Angels march vpon the

h Exod.17.6.

head of his Troupes, ^h the Elements are the Marshals of his Campe, the Rocks remooue from their Centre and follow to giue it Water,

i Exod.13.21.

ⁱ the Cloudes guide by day, and Pillars of fire by night,

k Exod.14.19.

^k the Sea opens to giue them

& Singulis. 3

them passage, ¹ and the Sun ¹ Iosh. 10. 12.
stays to end their victories.
To enlarge the wonderful-
nesse of his Works, ^m Ba- ^m Num. 22. 28
laams Asse shall speake, and
reprooue his Master: ⁿ Wa- ⁿ Iohn 2. 9.
ters turne into Wine, the
^o dead are raised to life, ^p the ^o Matt. 9. 22.
Blind see, ^q the Deafe heare, ^p Matt. 20. 24.
^q the Lame goe, ^r and thou- ^q Matt. 9. 29.
sands of people are fedde, ^r Mark. 2. 12.
with some few Loaves and ^f Matt. 14. 19.
Fish.

If hee will shew Mercie,
^t *Peter*, after that he had de- ^t Matt. 27. 75.
nyed Christ, shall weepe bit-
terly, ^u and be made Pastor ^u Iohn 21. 15.
of his sheepe. ^{*} *Paul*, of a ^{*} A&. 9. 15.
Persecutor, become an Elect
Vessel and faithful Preacher
of the Gospell; when hee
will exalt the humble, ^x lit- ^x Sam. 16. 11.
tle *David* shal be taken from
the

the sheepe, and bee made
 both King y and Prophet:
 z Gen. 41. 24. z humble *Ioseph* from the
 Prison, and preferred to bee
 a Dan. 5. 26. *Pharoes* High Steward: *Daniel* from the Lions Den, and
 clothed with Purple.

When he will execute Ju-
 b Gen. 19. 24. stice, *Sodom* is deuoured
 with Fire and Brimstone:
 c Matt. 27. 45. c *Iudas* hanging himselfe,
 confessed that hee had be-
 trayed the Innocent: d *Iulian*
 the Apostata, tearing out his
 bowels, (in the horror of
 his Conscience) cryes out,
Vicisti tandem, Galilae.

When hee will humble
 the proud, Idolatrous e *Na-*
buchadnezar shall eate grasse
 amongst the beasts of the
 field: the basest of GODS
 Creatures shall make hard-
 hearted

y Sam. 16. 13.

z Gen. 41. 24.

a Dan. 5. 26.

b Gen. 19. 24.

c Matt. 27. 45.

*Lento gradu**ad vindictam**sui procedit**Deus, tardita-**tem q, supplicij**gravitate com-**pensat, Lips. c.*

13. lib. 15. &

Proper. eleg.

25. lib. 2.

d *Euseb. hist.**Eccles.*

e Dan. 4. 45.

& Singulis. 5

hearted *Pharao* & send for *f* *Exod.9.27.*
Moses, and confesse the true
God. Finally, in all his works
of Power, Mercy, & Iustice,
(out of the fierie Furnace)
& *Shedrach, Meshach, & Abed- g* *Dan.3.25.*
nego, shall proclayme his
Glorie.

Thus you see, that Gods
Workes declare that hee is
God, Powerfull, Mercifull,
and Iust, and that the mea-
nest of these Workes are of
force cyther (by the least
dramme of Grace) to con-
uert the most obstinate A-
theist, to the true knowledge
of God, or in Iustice to con-
found him.

S E C T. II.

Although I doe not
allow the ^h curious
search-

^h *Diuina my-
steria credenda,
non curiosè scru-
tanda, Ambr.
de Diuinis
Myft.*

*i Neque ad lo-
quendum de Deo
lingua sufficit,
neque ad perci-
piendum intel-
lectus praeualet:
magis ergo glori-
ficare nos con-
uenit Deum
quod talis est,
qui & intelle-
ctum transcendit
& cognitionis
initium superat,
August.*

searching of diuine Myste-
ries not revealed, for admit-
ting that in Natures schoole,
wee are taught to bould out
the Truth by Logicall rea-
son; yet in Gods Schoole,
it is quite contrarie; hee is
the best Scholler that rea-
sons least, and assents most,
conceiues so far as humane
frailties will permit, beleeues
and admires the rest, God
louing better a credulous
heart, then a curious head:
yet because your dutie to-
wards God consisteth chiefly
in the ardent desire to know
God (which is the surest te-
stimonie of your loue to-
wards God, and of Gods
loue towards you) there is a
more speciall knowledge re-
quired of you, which is,
that

that you indeuour your selfe to know him, so farre as hee hath reuealed himselfe in the Scriptures called his Word, as proceeding from his Spirit, to bring you to this knowledge: hee hath manifested himselfe in the Scriptures by three sorts of names.

*k Dionysius
de Diuinis
nominibus.*

The first, are these that signifie his Essence.

The second, the persons in the Essence.

The third, his essentiall Works.

The names that denote Gods Essence, are five;

IEHOVACH, EHEIECH, IACH, KVRIOS, THEOS.

¹ *Iehouach*, signifieth eternall, being of himselfe without beginning, and end, Almighty,

*1 Non habet co-
tatem eternitas
aut aliquando
finem que nescit
originem, Cy-
prian. Mart.
Arnob. lib. 1.
aduers. Gent.
Tertul. lib. 2 de
Car. Christ.*

mightie, both in promising and performing.

The second name is *Eheiech*, of that same Roote of *Iehoua*, signifying, that I am that I am, or I will be that I

^m Exod. 3. 14. will bee ^m *Eheiech*, *Asher*, *Eheiech*.

ⁿ Psal. 21. 12, 15, 16, 17.

ⁿ The third name *Iach*, which is Lord, is ascribed to God, when any notable deliuerance, or benefit comes to passe, according to his former promise.

^o Iohn 21. 7, 12, 15, 16, 17.

The fourth name is ^o *Kurios*, vsed oft in the New Testament: when it is absolutely giuen to God, it answereth the *Hebrew* name *Iehouah*; for God is so Lord; that he is of himselfe Lord, and of all others.

The fift name is *Theos*, God;

God; It is deriued from, *And* *p* *Deus* *est* *in-*
te *l* *e* *t* *u* *a* *l* *i* *s* *S* *p* *h* *e* *r* *a*, *c* *u* *i* *u* *s* *c* *e* *n* *t* *r* *i* *s*
u *b* *i *q* *u* *e*, *c* *i *r* *c* *u* *m* *f* *e* *r* *e* *n* *t* *i
a *v* *e* *r* *o* *n* *u* *s* *q* *u* *a* *m*, *A* *u* *g*.
q *P* *r* *o* *u* *i* *d* *a* *i* *l* *l* *a*
m *e* *n* *s*, *q* *u* *e* *c* *o* *e* *l* *a* *m*
h *o* *c* *q* *u* *o* *t* *i* *d* *i* *e* *v* *o* *l* *u* *i* *t*, *r* *e* *u* *o* *l* *u* *i* *t*, *s* *o* *l* *e* *m* *d* *u* *c* *i* *t*, *r* *e* *d* *u* *c* *i* *t*, *f* *r* *u* *g* *e* *s* *p* *r* *o* *m* *i* *t*, *r* *e* *c* *o* *n* *d* *i* *t*, *c* *a* *n* *s* *a* *s* *&* *v* *i* *c* *i* *s* *s* *i* *t* *u* *d* *i* *n* *e* *s* *o* *m* *n* *e* *s* *r* *e* *r* *u* *m* *p* *e* *p* *e* *r* *i* *t*, *q* *u* *a* *s* *m* *i* *r* *a* *n* *t* *u* *r* *q* *u* *e* *s* *u* *n* *t*, *n* *e* *c* *q* *u* *i* *c* *u* *q* *u* *a* *m* *i* *n* *h* *o* *c* *g* *r* *a* *n* *d* *i* *M* *a* *c* *h* *i* *n* *a* *g* *e* *r* *i* *t* *u* *r*, *t* *u* *r* *b* *a* *t* *u* *r* *m* *i* *s* *c* *e* *t* *u* *r* *(p* *e* *c* *c* *a* *t* *u* *m* *e* *x* *c* *i* *p* *i* *o)* *c* *u* *i* *u* *s* *n* *o* *n* *c* *a* *u* *s* *a* *&* *p* *r* *i* *m* *a* *i* *l* *l* *a* *c* *a* *n* *s* *a*, *L* *i* *p* *s*, *l* *i* *b*. *i*. *d* *e* *C* *o* *n* *s* *t* *a* *n*. *c*. *4*. *r* *S* *a* *c* *r* *a* *m* *e* *n* *t* *u* *m* *h* *o* *c* *v* *e* *n* *e* *r* *a* *d* *u* *m*, *n* *o* *n* *s* *c* *r* *u* *t* *a* *n* *d* *u* *m* *q* *u* *o* *m* *o* *d* *o* *p* *l* *u* *r* *a* *l* *i* *t* *a* *s* *f* *i* *t* *i* *n* *u* *n* *i* *t* *a* *t* *e*, *&* *u* *n* *i* *t* *a* *s* *i* *n* *p* *l* *u* *r* *a* *l* *i* *t* *a* *t* *e*, *s* *c* *r* *u* *t* *a* *r* *e* *h* *o* *c*, *t* *e* *m* *e* *r* *i* *t* *a* *s* *e* *s* *t*, *c* *r* *e* *d* *e* *r* *e*, *p* *i* *e* *t* *a* *s*, *n* *o* *s* *t* *e* *v* *e* *r* *o*, *v* *i* *t* *a* *e* *t* *e* *r* *n* *a*, *B* *e* *r*. *G* *h* *o* *s* *t****

The names that signifie the persons in the Essence, are chiefly one.

Elohim, signifieth the mightie Iudges. It is a name of the plurall number, to expresse the Trinitie of persons in the vnity of Essence.

To this purpose, the Holy

non scrutandum quomodo pluralitas sit in unitate, & unitas in pluralitate, scrutare hoc, temeritas est; credere, pietas, nosse verò, vita eterna, Ber.

Ghost

Ghost begins the Bible with this plurall Name of God, ioyned with a Verbe of the singular Number, as *Elohim bara dij creauit*, the mightie Gods, or all the three Persons in the Godhead created. When you heare of this Name *Elohim*, consider that in one Divine Essence there are three distinct Persons, & that God is *Iehouach Elohim*.

The Names that signifie Gods Essentiall Works, are five:

El, Schaddai, Adonai, Helion, Abba.

f Exod. 24. 6.
Psal. 24. 8.

f *El*, is as much to say, as the strong God, sheweth that God is not onely strong and strength it selfe, but that it is hee that giueth all strength to his Creatures.

By

By this Name *Schaddai*, which is Omnipotent, God stiled himselte vsually to the Patriarks, calling himselte *El Schaddai*, the strong God, Almighty: this Name belongeth onely to God, and to no other Creature.

Adonai, my Lord, is found one hundred, thirtie foure times in the old Testament: by this Name wee challenge God to be our God, & with *Thomas*, say, *Thou art my Lord, and my God.*

^c *Helion*, which signifieth ^t Luke 1. 32. most High, was given vnto God by *Gabriel*, telling the Virgin *Mary*, that the Child that should be borne of her, should bee the Sonne of the most High.

ⁿ *Abba*, a Syriake name, sig- ^u Mar. 14. 36.
C nifying ^{Rom. 8. 15.}

nifying Father: by it remember, what you receiue from God, proceedeth from a fatherly loue, & that you owe him againe filiall obedience.

x *Sacra Dei nomina quasi pignora amoris, misericordiae, & omnipotentiae eius sunt, Aug. de Dei Misericord. cap. 7.*

* All these sacred Names of God, are as pledges and remembrances of Gods omnipotency, and loue towards you, and of your dutie towards him.

As the true knowledge of God, is the onely inducement to the exercise of your dutie towards him, so the Religious practice of that dutie, is the only rule whereby you may liue reposedly, and dye cheerefully.

In this Exercise, I doe commend foure things vnto you, *Heare, Pray, Meditate, and Doe.*

SECT.

SECT. III.

THis hearing, whereof I speak, consisteth^a in the reading of Gods sacred word contained in the Bookes of the old and new Testament, and hearing it from Preachers: for the whole Scripture is the *θεοπνευστος*, given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the mā of God may be made perfect in all good workes.

The Scriptures are deuided in the old and new Testament: ^b the first is called old, because it was reuealed in the former time; the other new, because it was reuealed

^b Dicitur vetus testamentum, quia priore, hoc autem nouum, quia posteriore tempore, reuelatum est, August. l. 3. ad Bonifac. Reuelationes eorum considerantur in his nominibus, non institutiones, Idem ibidem.

in the latter time.

The difference betwixt the old and new Testament is only in certain accidents, Ceremonies, and dispensation of things, in externall forme, & difference of time, but in substance all one, and tending to one effect in vertue and efficacie.

In the old, the new is *d* figured and shadowed; in the new, is the declaration and manifestation of the old.

By *Moses* was the old Testament reuealed, and the Law giuen, being holy, iust, and good, *c* seruing rather to bring vs to the knowledge of our owne insufficiencie to fulfill the same, then for laying vpon the corrupted sons of *Adam*, that which they were

c Aliud illi, aliud nos, sed specie visibili, quod tamen idem significaret virtute spirituali, Aug. Tom. 3. de spirit. & lit. cap. 20.

d In veteri nouum latet, & in nouo vetus patet.

e Propter veteris hominis noxiā in qua per literam iubentem & imitantem minime sanabatur, dicitur vetus testamentū: nouum autem, propter nouitatem spiritus, que hominem nouum sanat à vitio vetustatis, August. Tom. 3. ad Marcell. cap. 20.

were not able to vndergoe.

The new Testament was reuealed by Christ, when he was manifested in the flesh, in whom did appeare the righteousness of God, or the goodnes that comes frō God to vs, witnessed by the Law and Prophets.

In the Euangelical dispensation of the Gospell, is the deliuerance of Gods people, not from an earthly, but from a spirituall bondage of sinne and Satan.

Heere is a triumph over the suppressed enemie, not *Pharaoh*, but Satan himselfe.

Heere is an introduction to possesse not earthly *Canaan*, but heauenly *Ierusalem*.

Heere is a Law giuen, not in *Sina*, but in *Sion*, not by Angelicall ministerie, but by the presence of the Lord himselfe; not after a fearefull sort, but with wonderfull lenitie and gentlenesse; not grauen in stonie Tables, but effectually printed in the hearts of the Elect.

In the old Testament was bondage, and feare: in the new, libertie & glad tidings, the ministrie not of death; but of life, not a rigorous exacter, but a mercifull Saviour; not the sacraments of Circumcision, and the Pascheouer, (the administration whereof was bloudie) but Baptisme, & the Lords Supper, both *ανασηματα*, vnbloudie.

In the new Testament is a Priesthood, not Aaronicall, not externall, not tyed to any one Nation & Tribe, but spirituall, and common to all the faithfull throughout the world.

In it is a Sacrifice, and that bloudie, but not of Beasts, but the sweet smelling Sacrifice of the precious body and bloud of our Lord and Sauour Christ Iesus; not iterated, but finished once for all vpon the Crosse.

In the new Testament are Ceremonies few and easie, to wit, the Word, Sacraments, and Prayers.

(In one word) in the old Testament were figures, shadowes, and promises: in the new, the fulfilling & accom-

plishment of them all: this new Couenant of Grace shal continue to the worlds end, and shall giue place to no other, but to the eternall fruition of the Kingdome of Heauen.

Heereby the excellencie of the new Testament is manifest, and that both the old and new, differing in accidents and circumstances, are in substance & truth all one, and that the one is contained in the other, making vp an absolute body ^f containing perfit sufficiencie to saluation, and whereto we must neither adde nor diminish, neither seeke for Christ and saluation elsewhere; for this cause we are commanded to search the Scriptures.

There-

*f Cū credimus,
nihil desideramus
ultra credere.*

*Hoc enim prius
credimus, non
esse quod ul-
tra credere
debemus, Ter-
tull. lib. de
præscript. ad-
uers. Hæret.*

*Scrutamini
Scripturas.
Ioh. 5.39.*

Therefore wouldest thou know what sinne is, and the punishment thereof by the Law? ^a The five Bookes of *Moses* shall teach thee the Historiall partes of these: ^b the Books of the Prophets, Prouerbs of *Salomon*, and *Ecclesiastes*, will let you see the Reward of the Godly, and punishment of the wicked, and furnish you with a rich Store-house of Golden sentences, and diuine Morall Precepts.

^c The Kingly Psalmes of *David* shall plentifully administer vnto you Heauenly Physicke for all Spirituall diseases.

^d The 4. Euangelists shall teach you the Life, Doctrine, and Death of our Sauour.

The

^a Gen. 50.

Exod. 90.

Leuit. 29.

Numb. 36.

Deut. 39.

^b Iosua 29.

Iudges 21.1.

2. Sam. 55.1.

2. Kings 97.1.

2. Chron. 65.

Ezra. 10.

Nehem. 13.

Ester 10.

Iob 42.

^c Psal. 150.

Prouerb. 31.

Eccles. 12.

Esai. 66.

Iere. 2.52.

Lam. 5.

Eze. 48.

Daniel 11.

Hos. 14.

Ioel 3.

Amos. 9.

Obe. 1.

Ionah. 4.

Micah. 5.

Nabum. 7.

Abacuck. 3.

Zephania 3.

Hagaij 2.

Zechar. 14. Mal. 4. ^d Mat. 28. Mar. 16. Lu. 24. Ioh. 21.

e Acts 28.
 f Rom. 16.1.
 2. Corin. 2.9.
 Galat. 6.
 Ephes. 6.
 Philip. 4.
 Col. 4.1.
 2. Thes. 8. 1.
 2. Tim. 10.
 Tit. 3.
 Phile. 1.
 Heb. 13.
 James 5.1.
 2. Peter 8.1.
 2. John 5.
 Jude 1.
 Reuel. 22.
 * 3. Esdras
 4. Esdras
 Tob.
 Judith.
 Ester.
 Wisdome.
 Eccles. Bar.
 The Song of
 the three
 Children.
 Susanna.
 The Historie
 of Bell and
 the Dragon.
 The Prayer of
 Manasses.
 1. Mac. 2. Mac.

e The Acts of the Apostles shall acquaint you with the practice of CHRIST'S Doctrine in the Primitive Church.

f The Epistles of the Apostles shall traine you vp particularly in Christ his Schoole.

Make vse of the rest of the Bookes called * Apocrypha, so far as they agree with the Scripture, and no further.

Read the Scriptures with a sanctified and chaste heart: for vnlesse they be read by the inspiration of GOD'S Spirit, (by the which they were written) with humilitie, and desire to know, they remaine as a dead letter in the efficacie thereof (as I did aduise you before.) Admire

reue-

reuerently such obscure places, as by your weake capacity you cannot vnderstand, neuer going further in the curious search of diuine Mysteries, then either by conferring some other place of Scripture, or by conference with some learned Diuine you may bee informed: for as the Scriptures haue in them that height and depth to exercise the Learned: so haue they that easinesse and plainenesse, that the simple maybe comforted & taught; they are that admirable Riuer (both shallow & deepe) wherein as the Lambe may wade, the Elephant may swimme; and it is only the dulnesse of our capacitie that makes them hard to vs,
and

and the Vale of our hearts that cannot bee remooued, except by him that hath the Key of *Dauid*, that opens where no man shuts, and shuts where no man opens. Go

Delight most in such places of Scripture, as serue best for your instruction in your owne calling: for many men are too busie in other mens callings, and neglecters of their owne.

Fides per auditum, Rom.

10. 17.

1. Sam. 2. 30.

Esay 28. 14.

2. Tim. 3. 16, 17.

The hearing of Gods Word by the Scriptures, and by Pastors, & the practice thereof will giue you knowledge, worke Holinesse in you, breake downe your naturall corruptions, and fill you with strength against all assaults.

SECT.

SECT. II II.

PRayer, is a simple, vnfaigned, humble, and ardent opening of the heart before God, wherein we either aske things needful for our selues and others, or giue thanks for benefits receiued: it is either publique in the Congregation of the faithfull, or priuat, when we pray alone.

There be foure chiefe reasons that ought to induce vs to Prayer: first, the commandemēt of God: secondly, our necessities, which driue vs of necessity to God for life, succour, and help. Thirdly, our weake nature, (being of it self vnable to subsist) requireth Prayer to strengthen

then it, as a house pillars to
vphold it.

Lastly, the subtiltie of the
enemy (who euer attendeth
to ouerthrow vs, even in
those things we thinke to be
best done) ought to sturre vs
vp vehemently to Prayer.

The excellencie of Prayer
is manifest by the dignitie
of the Commander, and the
admirable effects that fol-
low it. The Commander is
God, Lord of Heauen and
earth, of our life, and death,
the Fountain of all goodnes,
the effects thereof are such,
that (Prayer proceeding frō
a faithfull soule, and squared
by Gods Word) will stay
the Sunne to end our victo-
ries, the falling of the raine
from heauen, and at our de-
fire

fire againe, send down plentie of it to increase the fruits of the earth for our comfort, it will pierce the heauens for mercie, and pardon for our sinnes, stay the wrath of God against vs for the same, and obtaine whatsoeuer good thing is needful for vs in this life, or in the life to come.

^z Let your Prayers bee daily, without intermission: for deuotion that is deferred vpon conceit of present vnfitnesse or worldly respects, at last groweth irksome and altogether neglected: suffer not your heart to entertayne the least thought of lothnesse in the taske of deuotiō, but violētly breake thorow such motions, with a deepe check to your selfe, for

z In Oratione sedulo curādum est, ne intermissione aliqua repentē facta, rursus languascere incipiat animi alacritas, Barnard. de progress. relig. Mat. 7. 7. Luke 18. 1. Rom. 12. 12. Ephes. 6. 18. Col. 4. 2. 1. Tim. 2. 8.

for your backwardnesse.

a Ionah 3. 6, 7.

And because holinesse doth not (like ^aJonas Gourd) grow vp in a day, it is better to goe on safe and sure, then for an hastie fit, (as many doe) run out of winde, and then stand still. Goe to Prayer, as you would goe to the water to swimme; goe not hot in, but take a time to coole your selfe by Meditation, ^b feeling that your words touch the very depth of your Soule.

b *Homo in faciem, Deus in precordia contemplatur, Aug.*
 c *Animaduerto Deum, non tam adorantium precibus, quam innocentia, & sanctitate letari, gratioremque eum qui delubris eius puram castamque mentem, quam qui meditatum carmen intulerit existimare, Ambrosii lib. 3. Prou. 30. 12.*

^c Frame not your Prayers (as some hypocritically do) according to the fantasies of your owne braine, neither (as others superstitiously) thinke to mooue God by iterations and babbling, neither (with the proud *Pharise*) presuming vpon your owne

owne worth, but (like vnto
that poore *Publican*) hum-
bly, with all reuerence,

⁊ (throwing off the shooes ^{d Exod. 3.5.}
of your corrupt affections) ^{Ad beatitudinem}
prostrate your selfe at the ^{rectè consequen-}
footstoole of Gods Throne ^{dam, omnia fu-}
of Grace, demanding no- ^{gienda sunt cor-}
thing that is repugnant to ^{poris corrupti-}
his will (lest you tempt him) ^{bilia, August. de}
⁊ who out of his insearch- ^{Ciuit. Dei.}

able Wisdome knoweth best ^{e Mat. 6.8.}
what is good for you.

In your Prayers, haue a
speciall care, that you keepe
euer as a patterne before
you, that Prayer ^f set downe ^{f Mat. 6.9.}
by the Mercy-Master Christ
Iesus, called the Lords Pray-
er. It is the pure Fountaine,
from whence the Riuer of
Life must flow.

D SECT.

SECT. V.

Meditation is a carefull consideration or a deuout calling to mind, and examination both of our spirituall, and temporall estate, by a serious contemplation of Gods goodnes towards vs, what dutie he requireth of vs towards him, and for his sake to our neighbour, and how wee haue performed the same, what reward remaineth for the godly, and punishment for the wicked, that wee haue an account to render not onely of euery mis-spent day, but of euery idle word, in what estate, either spirituall or temporall, we stand for the present.

This

This holy Meditation stirreth vs vp to a thankfulness for Gods goodnes, to sorrow, and repentance, for our by-past offences, and to a setled resolution of amendment of our liues in time to come. Meditation is the most soueraigne cure of the soule: in it keepe this course, retyre your self every day (at some fit time) to your chamber, Studie, Field, or some secret place, and hauing prayed to God for a recollected minde, enter into a consideration of your sinfull estate, examine your self, take notice of your passions, disposition and inclination, whereby you may come to the knowledge of your selfe; and by calling for helpe from God, resolute

g Psal 49.3.
Contemplante
animo, nihil al-
tius sublimiusue
esse potest, Ciel.
Rhod. l. 25. c. 12
h Mat. 6.6.

i 1. Cor. 11. 28.

*k Fortior est
qui se, quam qui
fortissima vincit
mœnia, Amb.*

*l Rom. 3. 10.
Mar. 5. 22.*

*m Ephes. 4. 26.
Mat. 6. 14, 15.*

*n Non potest
presentem diem
recte viuere, qui
se non eum quasi
ultimum victu-
rum esse cogitat,
Aug. de Mort.*

k to conquer your selfe as
a walled Citie.

Call to minde, if any vn-
kindnesse hath passed be-
twixt you and ^l your neigh-
bour, or any other ; and if
you remember any rem-
nant, or the least cole of En-
uie or Malice, (lurking vnder
the Ashes of your peruerse
nature) wipe away and ex-
tinguish them, by not ^m let-
ting the Sunne goe downe
vpon your wrath: for he that
craueth pardon, and will not
forgiue, is like vnto him that
breaketh downe a Bridge,
that he must passe ouer him-
selfe.

In your Meditation, in-
quire diligently ⁿ after the
day of your death, by setting
it before your eyes, by exa-
mining

& *Singulis.* 31

mining your selfe whether
you bee prepared, and ° ready, and by encouraging your
cowardly soule, to looke
Death in the face, flying e-
uer in this poynt, to thy Sa-
uiour for helpe.

o 1. Cor. 13. 54

Conclude thy meditati-
on, by thinking vpon thy
worldly estate: if it prosper,
lay vp humility in thy heart.

If poore, p pray for supply,
and thinke vpon some law-
full and honest meanes.

p Psalme 119.

SECT. VI.

THe fourth and most ne-
cessarie part (belonging
to a Christian) is q doing (be-
ing the life of all) for it is no-
thing (and vsuall to Hy-
pocrites) ° to be religious in

q Mat 7. 21.
Psal. 103. 18.

r Esay 58. 2.

D 3

Cerc.

f Rom. 2. 22.
 r Iam. 2. 13, 14,
 16, 17, 26.

Ceremonies, ioyne there-
 fore (as *indiuuidui Comites*)
 the lively f Faith of *Paul*,
 with *S. Iames*, good Works:
 Faith without Works, makes
 but a Carnall Gospeller, and
 Workes without Faith, a
 Pharisaicall Hypocrite.

u *Qui conscientia curam obyciunt, nec Deum nec homines reuerentur: Conscientia una eadem in nobis singulis accusator, testis, Iudex, Tortor, & Carcer, Bernard.*

Euer in doing, beware of
 doing against thy u Consci-
 ence: for the treasure of a
 good Conscience, is the best
 store you can prouide for a
 quiet life here, and a blef-
 sed hereafter, when a dram
 of it shall serue you to better
 vse, then innumerable milli-
 ons of Gold.

x Mat. 25.
 35, 41.
 Esay 58 7, 10.
 Phil. 4. 18.
 Prou. 19. 17.

Omit neither time, place,
 nor person, if thou canst doe
 good: x remember Christs
 last Iudgement, wherein he
 sheweth that the best good
 in

in the World is Compassion,
Almes, and comforting in
Distresse, as in Sicknesse, Po-
uertie, Imprisonment, or Ba-
nishment; for although God
accepteth of good thoughts,
yet towards man, they are
little better then good
dreames: exercise therefore
thy charitable offices, (as
Gods Steward) vpon thy
Brethren. Remember, it is
now the time, y thy life is
short, thy dayes euill, z thy
death certaine, a thy account
most certayne, thy ioyes
vnspeakeable, if thou doe
well: for this cause labour
to husband the Talent that
God hath put into thy
hands, that thou maist re-
turne thy soule better then
thou didst receiue it. If that

y *Præue memor
quā sis cui bre-
uis. Mors seni-
bus in ianuis, iu-
uenibus insidys,*
Senec. de
Mort.

Psal. 90. 16.

Iam. 4. 14.

Psal. 103. 15.

z Heb. 9. 27.

a Mat. 25. 19.

b Mat. 25. 30.

servant was ^b condemned as ill, that did giue his Master no more but his owne, what shall become of him that robs God of his owne?

m Prou. 6. 6. v.

15.

*Ignauia turma-
tū in nos ruens,
eligi facilis plana
ad eam, & expe-
dita est via, at
virtutem sudore
dij obuallarunt,
Zenoph. de
dict. Soc.
n Non delin-
quenti, sed pœni-
tenti, & pecca-
tare linquenti
condonat Deus,
Aug.*

*o Quis est ado-
lescens, cui explo-
raturum sit, se ad
vesperum esse
victurum? Cic.
de Sen.*

ΚΛΕΤΗΣ ΖΩΝΩΝ

ὁ Δαυιδος, Basil. In denunciata sorte rapimur, Fusc. Suasor. 2.

SECT. VII.

Sloth ^m is the Mother of many evils, and the chiefe corrupter of Christian duc-tie; banish it by diligence, in all these former exercises, neyther ⁿ deferring Repen-tance for thy by-past neg-lects, neyther amendment of thy former life. ° Who knoweth, but Death may shut vp thy breath, at an vnprovidid time? Repen-tance and Amendment, be-ing the free Gifts of God, the Tree of Faith (watered by

by Gods Grace) onely produceth (not common in euerie mans Garden:) this Tree must be planted in the spring of thy Youth, and not in the Frosty Winter, when the day shall come, wherein thou shalt say, I haue no pleasure. It must bee daily laboured, hedged, and preserved from the annoyāces, Caterpillers, and choking Weedes of the World; by this meanes it shall produce plentiful store of Fruit in thy life, and at thy Death prepare thee, (with old *Siméon* in the peace of a good Conscience) to say, *p* Lord, *p* Luke 2. 27. *now lettest thou thy seruant depart in peace, for mine eyes haue seene my Salvation.*

I haue shortly poynted at
Gods

Gods wonderfull Workes,
of Power, Mercie, and Iu-
stice, at those Names, where-
by chiefly hee hath revea-
led himselfe in his Word;
and at the duties that are re-
quired in his seruice.

That I may come (with
the like breuitie) to those
things that may bring you
to the knowledge of your
selfe, I will conclude this
first part, subioyning this
ensuing Prayer, which by
Gods Grace will inable
you to attayne to that per-
fection, that is craued of
you, in your Christian
calling.

Al-

A ^a *l*mighty and ^b *g*lori- ^a Gen. 1. 17.
^a *ous* God, full of incom- ^b Exod. 15. 11.
 prehensible Power & Maiestie,
^c whose glory the heauen (of ^c Psal. 51.
 heauens) is not able to containe,
 thou that art the strong God
 that ^e *f*orgiueſt offences, and ^e Exod. 12. 13.
 passeſt by iniquities, & that pre- ^g Psal. 10. 17.
 pareſt the heart of the poore,
 and openeſt thine eare to heare
 their praiers : ^h *I*ncline, O ^h Psal. 17.
 Lord, thine eares, and heare
 me : open ⁱ thine eyes, and see ⁱ Dan. 9. 5.
 a poore and wretched sinner;
 O Lord, ^k *I* haue done excee- ^k Psal. 5. 21.
 ding wickedly in thy sight : I
 doe acknowledge and confesse
 it, and doe humbly prostrate
 myſelfe at the ^l foote-stoole of ^l A&. 7. 49.
 thy Throne of Grace for pardon,
^m thou haſt promiſed, accor- ^m Ierem. 31.
 ding to the riches of thy Mer- ^{3, 4.}
 cies,

n Luke 1.73.

o Mat.27.57.

p Exod.33.19

q Ierem.31.
33,34.

r Pal.51.2,7.

f Mat.27.60.

t Dan.9.7.

cies, to forgive my offences, yea,
more to shew the stabilitie of
thy Councell, thou hast tyed
thy selfe by an ⁿ oath thereun-
to, sealed the Covenant thereof
with the ^o bloud of that im-
maculate Lambe, thy Sonne, the
Lord Iesus, at his death upon
the Crosse.

P Regard, O Lord, thy gra-
cious and free Mercie, the Oath
of thy Holinesse, the Words of
thy owne Mouth: let mee feele
the accomplishment thereof in
my soule: I write it in my heart
by thy Spirit, and seale it in my
Conscience by the powerfull ap-
plying of that same bloud there-
to, that it may ^r wash away all
my sinnes and transgressions;
^f burie them in Christs buriall,
that they may neuer rise up a-
gainst mee, to ^t shame me in
this

this life, ^u neither to condemne ^u Mat. 25. 91.
me in the life to come; Create
in mee, O God, that peace of
Conscience that passeth all vn-
derstanding: ^x Thy free pro- ^x Mat. 11. 28.
mises in Iesus Christ, make me
bold to come before thee; thou
art the very Truth, and able to
performe; and as in all humi-
litie I craue this, according to
thy ^a promise: so by the like pro- ^a Exod. 33. 19.
mise I doe earnestly begge thy
^b grace, that I may hereafter ^b Psal.
lead a more holy and godly life;
sanctifie my soule by the same
grace, that it may be a fit ^c re- ^c Cor. 6. 19.
ceptacle for thy holy Spirit; and
giue command ^d to thy good ^d Mat. 18. 10.
Angels to attend both my soule ^{Act. 12. 7.}
and bodie, that in neither of ^{Psal. 39. 7.}
them I make defection from
so gracious a God; ^e remooue ^e Psal.
all occasions that may stay mee
in

in this good course, and grant
unto me such necessities, as
may aduance mee in thy seruice.

- f Gen. 28. 20. f Grant unto mee Competent
meanes, that I may neither bee
puffed up with deceitfull pride,
neither depressed with extreme
ponertie; h Giue me grace to
use those meanes to thy glorie,
the supply of those things, with-
out the which I am not able to
serue thee, i and to the helpe
of my distressed Brethren.
k 1. Reg. 8. 30. k Looke downe from heauen in
Mercie vpon l thy whole Ca-
tholike Church & euery Mem-
ber thereof dispersed through-
out the world; bee with
them (O Lord) and keepe those
that m are thine, vnder the
Wings of thy Mercie; n Re-
member likewise all distressed
persons of this Church; o (whe-
ther

& Singulis. 41

ther it bee griefe of body or
minde :) mitigate so their
paines, and comfort their af-
flicted Consciences, that either
in P life or Q death they may
haue a ioyfull deliuerance.

P Psal. 79.
Q Act. 7. 56.

Let thy mercifull bountie be
extended vpon all those of this
Church in great Britaine, Ire-
land, and specially f vpon our
gracious and dread Soueraigne
King Iames, as it hath pleased
thee to grant vnto him t (Sa-
lomon-like) Wisedome from
heauen, in the true knowledge
of thee, the peaceable gouerne-
ment of thy people, and u true
administration of Iustice: so by
the like fauour preserue him
from all dangers of soule and
bodie, z and after Methusa-
lems age, crowne him with an
euerlasting Crowne of Glorie.

f Tim. 2. 1. 2.

t Chro. 1. 12.
1. Reg. 3. 12.

u 1. Reg. 2. 28.

x Gen. 27.

Blesse

y Psal. 72. 1.

z 1. Es. 17. 19.

a Psal. 18. 50.
Math. 24. 29.b 1. Tim. 2. 2.
Heb. 13. 18.

c Exod. 18. 21.

d Psal. 38.

22, 71, 17.

e Psal. 37. 37.

Blesse y that hopefull Prince Charles (next unto his Father) z the very life of our hopes, and the rest of that Royall Issue : remember (O Lord) thy promise made to David & his seede for euer, and a so long as the Sunne giues light to the World, let vs neuer want one of that Royall Line to sway the Scepter ouer vs : b grant grace unto the Lords of his Maiesties most honourable Councell, and to all inferior Magistrates either Ecclesiastical or Ciuil, c that they may with a good Conscience & courage discharge their seuerall callings.

Finally, I doe not only intreate thy Maiesties protection this day, but d all the daies of my life, and in e the ende thereof, that I being garded vnder

& Singulis. 43

der the defence of thy (All-
sheelding) Mercie, may in
the end participate of ^f those ^f Psal. 16. 11.
inspeakeable ioyes prepared for
all them that put their trust
in thee. & Now, yeelding all ^g Psal. 9. 9.
humble and heartie thanks ^{26. 12. 32. 10.}
for all thy benefits from time
to time, and especially at this
time, I conclude my ^h imper- ^h Gen. 6. 5.
fect Prayers with the patterne
of all Prayers, and ⁱ which the ⁱ Mar. 5. 9.
Lord IESVS hath taught,
saying, Our Father, &c.

E Next

SECT. VIII.

p Nil iuuat bo-
num nomen re-
clamante con-
scientia, Cass.
* Palpebræ
precedunt gres-
sus, cum opera-
tionem consilia
rectè præue-
niunt. Qui enim
negligit confide-
rando præuidere
quod facit, gres-
su tendit, sed o-
culos claudit,
pergendo iter
conhicit, sed præ-
uidendo sibi-
metipso, non an-
tecedit; atque
idcirco citius
corruit, quoniam
ubi psdem ope-
ris ponere debet,
per consiliū pal-
pebram non at-
tendit, Greg.
Rom. de past.
par. 3. c. 1.

NExt vnto the knowledge
of God, & your duty to
him (having the approbatiō
of a good & Conscience) seeke
for a good reputatiō among
men, not by close carriage or
concealing your faults, but
by esche wing all those vices
that may iustly deserue re-
proch : for it is hard to doe
good , except a man bee
thought good : therefore
wisely * foresee and con-
sider, that a good name and
reputation (being the *Manna*
& *Nepenthe* of generous Spi-
rits) is so delicate, that the
least exce sse doth blemish, an
vniust acti on doth dishonor
it, an act o f indiscretion, neg-
ligence, o r idlenesse, defaceth
it,

it, and a sinister successe ruins it: and as Glasse crackt is easily broken, so is a Mans good name once iustly tainted.

Obserue diligētly, that the
* Arch-Enemie to Man, the World & your own corrupt affections (with whom you are to enter Combat) are 3 dāgerous enemies, & (so long as breath entertaynes your Earthly Mansion) shall neuer leaue to assault you: the first is Cruell, Diligent, and Trecherous: the second, false and inconstant (beeing rightly called * *Mundus*, à mo-

*superbiam: in corde posuit cogitationes malas, in ore locutiones falsas, in membris operationes iniquas, in vigilando mouet ad praua opera, in dormiendo ad somnia turpia, letos mouet ad dissolutionem, tristes ad desperationem, & ut breuius loquar, omnia mala sunt ipsius prauitate commissa, Aug. describens conatus Diab. * Nihil tam contrarium rationi, & constantie, quàm mundi inconstantia, Cic. lib. 2. de Diuin. Quod ego fui ad iracimenū, tu hodie ad cannas es: verba Hannib. ad Scip.*

** Quid prauius? quid malignius? quidue aduersario nostro nequius? qui posuit in Cælo bellum, in Paradiso fraudem, odium inter primos fratres & in omni nostro opere, rixania seminauit, in comestatione posuit gulam, in generatione luxuriam, in exercitatione ignauiam, in conuersatione inuidiam, in gubernatione auaritiam, in correctione iram, in dominatione*

a *Sua domestica vitia quisq; fugiat, nam aliena non nocebunt,*
 Guig. Carth. Medit. cap. 1.
 b *Superbia, Pet. 2. Epist. est vitium muliebre superbia, & arguit oris duritiem, ac sensus qualis inest, Lapid.*

Text.

c *Invidia, Gen. 3. 1. Squalida vipereas manducans scamina carnes; cuiq; dolent oculi, quæque suum cor edit; quam macies & pallor habent; spinosaq; gestat tela manu; talis pingitur invidia*
 d *Ira, Gen. 4. 8. Ire affectus totus positus est in impetu doloris, armorum sanguinis minimè humana feruens cupiditate,*
 Sen. de Ira. Pro. 15. 19.

uendo, because it is in continuall motion without any stabilitie) & the third (being a ^a Domestical Enemy, or rather troopes of inmate foes) will haue their hands in the Dish with you, and yet *Iudas-like*) euer readie to betray you with a kisse.

SECT. IX.

HAue a special care to resist seven chiefe Champions that shall be sent out against you.

First, ^b Pride shall indeuor to make you, with *Lucifer*, be thrust out of Heauen.

^c Enuie, with that olde Serpent, shall perswade you to eat the forbidden fruit.

^d Wrath shall stirre you

vp to kill innocent *Abel*.

^c Sloth, that lazie Sluggard, shall make your Vineyard bee ouergrowne with Thornes and Nettles.

Neuer-satisfied ^f Couctousnesse shall moue you to desire *Naboths* Vineyard, & with *Achan*, value a Babylo- nish Garment, a few Shekels of Siluer, and a Wedge of Gold, at an higher price then thy owne, or the bloud of thy whole Family.

Sixtly, (without constant resistance) ^g Drunken- nesse is able to make thee commit Incest with thy owne Daughters.

Lastly, (seeming sweete poysoned) ^h Lecherie shall attempt to cause *Vriah* to be placed in the front of the

^e *Segnitie*
species rectè ve-
lata cucullo; Non
se non alios,
utilitate iuuat.

^f *Auaritia*, 2.
Reg. 21. 1.
Ioshua 7. 2.
Auarus tam fru-
itur quod non
habet, quàm
quod habet.

^g *Ebrietas*, Gē.
29. 33. per temu-
lentiā nesciens,
miscet libidine
incestum; &
quem Sodoma
non vicit, vice-
runt vina, Cle.
Alex. 1. 2. c. 19.

^h *Luxuria*,
2. Sam. 11. 4, 17.
Sole sata Circes
tam magna po-
tentiā fertur,
verterit, ut mul-
tos in noua mon-
stra viros, Iuue.

Battaile, that thou maist in-
ioy Bershebah.

SECT. X.

i Sapiens om-
nium horarum
homo est, Iuue-
nal. Sat. 10.

Quid illa virtus
que prudentia
dicitur, nonne
tota vigilantia
sua, bona discer-
nit à malis, ut
in illis appeten-
dis, ipsisque vi-
tandis nullus
error obrepat?

Aug. de Ciuit.
Dei, l. 19. c. 4.

k Alia in alijs
vitia principa-
tum obtinent,
tyrannidem ex-
ercent; Ideoq;
oportet unum-
quemque no-

strum, secundū qualitatem belli quo principaliter infestatur
pugnam arripere, Cass. colla. 6. c. 27. Quamuis res bellica
cacos habeat euentus, tu tamen dimicandi voluntatem pro
victorie pignore tene, Nazian. Paneg. Constant.

YOu see then the power-
fulnes of your Enemies,
against whose assaults, ney-
ther multitude can resist,
neyther Armie withstand,
but the resolutions of a
i wiseman, grounded vpon
the feare of his Maker, that
this Armour may serue you
for k vndertaking the Com-
bate, (maintayning it with
courage) and making your
retrait (although by death)
with the reputation of a
wise and valorous Souldier;
square all your Actions by

the

the Rules of Vertue and Reason ; and continue alwayes the same , in things contrarie and diuerse, without change of your constancie and vertue. For as Gold, wrought into diuers fashions , and transformed into sundrie kind of Ornaments, remains still the same in substance ; so a Wiseman continueth always the same, what soeuer hapneth ; he is fit for all chances ; he is Gouvernor of the bad , Intertayner of the good, he exerciseth himselfe so , that hee sheweth his vertue aswell in ¹ aduerses as prosperous affaires ; hee will shew it in Wealth, in Pouertie , in his Countrie, in Banishment, when hee is a Commander , if not a

*1 Gubernator
in tempestate
dignoscitur, miles
in acie pro atur,
& Caesari sem-
per in aduersis
quam in prospe-
ris maior animus
fuit, Val. Max.*

m Epaminon-
das cum Leuc-
trum & manti-
neam, secundis
prælijs contu-
disset, hasta tra-
iectus, sanguine
& spiritu defi-
ciens, recreare
se conantem
primum an cly-
peus suus saluus
esset, deinde an
hostes penitus
fusi forent, in-
terrogavit, quæ
cum ex ami-
sententia compe-
rit, Non finis in-
quit comilito-
nes vite mee,
sed melius &
altius initium
aduenit, nunc
enim vester dux
Epaminondas
nascitur, quia

sic moritur, Valerius Maximus. n Nunquam temeritas
cum consilio commiscetur, nec ad consilium casus admit-
titur, Cic. pro Mar. Maximus bellum sic instruxit, ut es-
set omnium circumspectus quæ contra eum poterant exco-
Treb. Pol. in Gall.

Souldier, in health, if not
in sicknesse, or in death
it^m selfe; hee can subdue
all evils whatsoeuer; hauing
his chiefe pleasures in those
things that are neyther sub-
iect to time, or corruption:
his valour is neuer with-
out iudgement, nor his de-
signes without conduct; he
hath Iustice in his armes,
Wisdom in his counsels, Vi-
gilancie and Fidelitie in his
executions, Sufferance in
paine, & patience at all occa-
sions; he chuseth not friends
by their greatnesse, neyther
is hee luxurious after new
acquaintance; he maintay-

& Singulis.

51

neth the strength of his bodie, not by Delicacies, but by Temperance, and his minde by giving it preeminence ouer his bodie, he is Seruant of Vertue, and Friend of the most High; his resolutions are ° few and well settled; wandring resolutions (oft-times ending in confusion) are none of his; hee is thus, and will bee thus. Clouds flye ouer the Sunne, Darknesse followeth Light, and Light Darknesse; nothing vnder Heauen is at one P stay and permanent, but the resolutions of a wise and vertuous minde, Vertue beeing a proportion and vprightnesse of minde in poynts agreeable to reason, making the Possessours happy,

*Multa nonit
Vulpes, Felis v-
num magnum,
ex Fab. Æsop.*

*Nihil est ac-
cepta virtute
quod (mortali
animo & manu)
immortale que-
ri potest, V.
Max.*

*p Credam⁹ sextio
monstranti iter
pulcherrimum,
et clamanti, Hæc
iur ad astra,
Sen. Epist. 72.*

pie, because whatsoeuer happens vnto them, Vertue turnes it into good.

SECT. XI.

Omnia mala nobis solitudo persuadet, Cen. Epist. 25.

Solitudo est, quæ etiam virum fortem fortissimè precipitat, in reatum, Petr. Bles. Epist. 9.

Crates, cum vidisset adolescentem, solum ambulantem, interrogavit quid illic faceret? Mecum, in-

quit, loquor. Caue, inquit Crates, rogo, ut diligenter attendas ne cum homine malo loquaris, Sen. Si de fatuis, congregatio tibi necessaria est: si de prudentibus, tu congregationi, Ber. Epist. 115. Res est contagiosa societas mala, & sicut grex totus, unius scabie cadit, & porrigine porci, vnaq; conspectu liuorè ducit ab vna, Iuuenal. Valetudinem firmissimam ledit aer grauis, & aura pestilens; Ita mentem optimam conuersatio cum malis.

AS doing good is better thē not doing euil, so (for the better exercising your selfe in the practice of Vertues) I doe rather recommend vnto you, honest societie, then a Melancholous and Heremitish life; but in the choyce of your companie, great care is to be had, that you conuerse with none, but such whose

dispo-

disposition is honest, and
 vertuous; affect not multi-
 tude of friends, (remem-
 bring that ancient saying, He
 that hath many Friends,
 hath eaten too much Salt at
 Meales) but (after good ad-
 uice) settle your friendship
 with such, who reuerence
 * friendship, as the habit of
 a continued loue, procee-
 ding from a true vertuous
 disposition; vniting two
 soules in one will, and e-
 steeme the conuersing of
 friends, their mutuall parti-
 cipating, eyther private sor-
 rowes, or conceyued plea-
 sures, to bee the true end of
 friendship; for this cause did
Thesens choose *Perithous*, *O-*
restes, *Pilades*.

*Multi non
 amico sed amici-
 tia caruerunt,
 hoc non potest
 accidere, cum
 amicos, in socie-
 tatem honesta
 cupiendi par
 trahit voluntas,
 Sen. Epist. 6.
 Vere amicitie
 causa unica,
 virtus, Plur.*

Let your friend be such,
 who

x Tales nobis
amicos querere
debet, qui extre-
mo in periculo,
vel etiam post
mortem veri a-
mici permaneant,
Val. Max.

y Cum amico
omnes cogitatio-
nes, omnes curas
misce, Sen.

Quibus est com-
munis amor, an-
non necesse est,
hos ipsos cum
voluptate, se
mutuo aspicere,
benevole collo-
qui, fidem mu-
tuam habere?
Xen. in conui.
z. Exislimabam
quo enim magis
in rebus aduersis
iunisset, tanto
fore mihi in pro-
speris amiciorem
Xen. Præda. l. 7.
Sincera fidei a-
mici præcipue in
aduersis cognos-
cuntur. V. Max.

who accounteth beauty but
a blaze, wealth a fickle fauor
of Fortune; but friendship
to be the precious chayne of
humane societie, and of such
Vertue, that neyther * time
nor fortune can corrupt.

In friendship abandon (as
an infectiue poyson) suspici-
ous Icalousie, and y com-
municate not onely your
minde, but your most
waightie affaires to your
friend; and if sometime you
keepe vp any thing from
him, let it be to auoid suspi-
cion of facilitie.

Vse not your friends like
Sutes of Apparrell, in wea-
ring them thred-bare, and
then call for new, but re-
member thou owest him
foure dueties; ^z with thy
purse,

purse, with thy person, with
thy comfort, and counsell.

In true friendship pati-
ence is specially required: for
there is no man that hath
not somewhat to bee misli-
ked, and shall not iustly mis-
like something in you; if
your friends faults bee few,
swallow and digest them, if
many, smother them to o-
thers, but louingly notifie
them to himselfe.

Let nothing but death &
villainie diuorce you from
your friend, but still follow
him so farre as is eyther pos-
sible or honest, and then
leave him with sorrow.

In your gesture and words
be ^a courteous to all men, by
this means you shal procure
loue, and keep friendship fast.

SECT.

*a Affabilitas
& comitas res
sunt nullius im-
pendij, amicitias
tamen multas
conglutinant ex-
hibite, dissol-
uunt pretermis-
se, Cic.*

SECT. XII.

FOR the better mayntayning this friendship, & attayning to that perfection, that is demanded in the true vse of societie ; you must haue diligent care ^b what you speak, and how you discourse. I doe confesse, it is an excellent thing to speake well, yet for auoyding of habituall Hypocrisie (I doe aduise you) preferre good thoughts , before good words ; speake what you think ; and so your thoughts being good, you cannot but speake well ; and thinke it euer the safest way, to ^c speake little, and thinke more : wee doe see dayly basest things most plentifull.

In

^b Nescit penitenda loqui, qui profcrenda, suo tradidit examini, Quintilian.

^c In omnibus Timantibus operibus, plus intelligitur, quam pingitur, & sapientis est suam celare sententiam, Tynd.

In your silence auoid the
censure of Affectatiō, of Sul-
lennesse, and Ignorance, and
then care not how little you
speake, but how well: it was
a good saying, Not that
which is much, is well, but
that which is well, is much.

⁊ All discourse ought to
be like a Field, without com-
ming home to any man; vse
discourse of your selfe spa-
ringly, of others as sparingly,
neyther speaking euill of o-
thers, nor good of your
selfe.

Affect better discretion in
discourse then Eloquence;
and to speake agreeable to
them you deale with, then
in good words or good or-
der.

⁊ Vse not many circum-
stances

d *Essays Do.*
Fran. Bacon
Anglie Cancell.

e *Quintil.*
instit. Orac. l. 7.

stances before you come to the matter, for that begetteth wearinesse, and for eschewing of bluntnesse, vse some preamble.

f *Non est bonum ludere cum dijs,*
Ans.

g *Crudelis est animi alienis malis gaudere, & non miserere communem naturam, V. Max.*
h *Nemo videtur sibi tam visilis, ut irrideri mereatur,* Fast.

i *Omnis reprehensio, vel meliores, vel cautiores nos reddit,* Sen.
Se *reprehendi agre fers, reprehendenda ne feceris,* Auf.

f Priviledge euer from your Discourse, Religion, matter of State, great Persons, any mans present businesse of importance, and all causes that deserue pittie, euer putting difference betwixt h saltnesse and bitterness in your Discourse.

SECT. XIII.

Sometimes lookers on see more then Players: submit thy selfe to others in what thou art i reprooued, but in what thou art praised, bee thy owne Iudge, euer accounting better of a sharpe reproofe,

reprooffe, then a smooth deceit. When you reprooue others, obserue that all reprooffe and admonition ought to be louingly, mildly, secretly, freely, and in a fit time, hauing no other end, then the loue of our Friend or Neighbour.

Before you reprooue any man, know him well; some men are like thornes, which easily toucht, hurt not, but hardly and vnwarily, draw bloud from the hand; others as Nettles, if they be nicely handled, sting and pricke, but roughly pressed, hurt not.

SECT. XIII.

IT is not possible, but a selfe-conceyted man must
F be

*k Ingeniosi
sumus ad fal-
lendum nosmet-
ipsos, Plin. in
Paneg.*

*Ante omnia ne-
cesse est te ipsum
existimare, quia
plus nobis vide-
mur, posse quam
possumus, Sen.
de tranquill.
animi, l. 9.*

*1 O quam con-
tempta res est
homo, nisi supra
humana se
erexerit: putre-
do in exortu,
bulla in omni
vita, & esca
vermium in
morte, Theoph.
Alexand. in
Pashal.*

be a Foole : *k* for that ouer-
weaning opinion he hath of
himselfe, excludes all opor-
tunitie of getting know-
ledge. Thinke thy selfe but
so bare ¹ as thou art, and
more thou needest not ; and
rather confesse thy igno-
rance, then professe the
knowledge thou hast not : it
is no shame not to know all
things, and more dangerous
to surfet vpon wit, then
want it.

SECT. XV.

ALL passions or perturba-
tions of the Soule, (as
Icalousie, Enuie, Reuenge,
Hopes, Feares, Ioyes, Sor-
rowes, Ambition, Couet-
ousnesse, Lust, &c.) are so
violent, that they driue the
Soule

Soule from the Seat of Iustice, and doe proceed either from Ignorance, Inconsideratenesse, or from a false perswasion, that the good or ill is greater then it is: therefore when any affection begins to mooue, stay it, and compel it to giue way to Reason; euer vse your passions, as ^m wise Princes doe those they misdoubt for faction; hold them downe, & keepe them bare, that their impotencie and remissenesse may afford you securitie.

m Magni Imperatores, cum vident malè parere milites, aliquo labore compescunt, & expeditionibus detinent, V. Max.

SECT. XVI.

AMong all the passions to which we are subiect, there is none more hurtfull (and more to be eschewed) then Iealousie, from whence

F 2

many

many other vehement perturbations doe proceed.

When we haue once swilled in the *Nectar* of Loue (either contracted by a conceyued fauour to our friend, or Matrimoniall Couenant) we are so chary, that we can indure no Corriuall of our thoughts, neyther admit partaker of our fauours.

From this feare proceedeth the furie that men call Iealousie, which is a secret suspicion that cyther our friend hath not loyally discharged the confidence wee had in him, or that others should inioy that excellency wee haue chosen sole and singular to our selues.

This is the * Canker that fretteth the quiet of the thoughts,

* *Vita que tandem magis est iucunda? Vel viris doctis magis expectanda? Mente quam pura faciam iugalem, semper amare. Vita que tandem magis est dolenda? Vel magis cunctis fugienda quam qua (Falsa suspecta probitate amici) tollit amorem? Nulla eam tollit medicina pestem, Nullumue emplastrum vel imago sage, Astra nec curant magice nec artes Zelotypiam, ex Solon in Iad. sept. Sapi.*

thoughts , the Moth that consumeth the life of man, and the Poyson specially opposed against the perfection of loue.

After the heart is once infected with Iealousie , the sleeps are broken & conuer-
ted in Dreames, and disquiet slumbers ; the thoughts are cares and sorrowes ; the life woe and miserie ; that living dies, & dying prolōgs the life in worse content then death.

This foule and disgraced staine of Iealousie, is as hurtfull to the heart, as a Cockatrice to the sight, or Hemlocke to the taste: and as true Loue is Diuine with Loyaltie, so is it Hellish with Iealousie, proceeding from the fearefull misdoubting of not

correspondence, or excesse
of Loue.

It shortneth not only the
life, but oftentimes is the
cause of most horrible Mas-
sacres.

If Fortune frowne in
Loue, we flye to patience; if
there happen Iarres, louing
and friendly brawles, are
but introductions to greater
delight. If Pouertie inter-
vene, wee relye vpon time,
(knowing that all earthly
things are subiect to vicissi-
tude) the lowest ebbe may
haue his flow, the deaddest
neape his full rydes: but as
the fire consumeth Flax, so
this infernall plague of Iea-
lousie rooteth and raceth
out all true loue from the
heart.

I cannot omit the aduice,
that (long agoe) a iudicious
(& * iouiall disposed) Gen-
tleman did giue to his friēd,
who was begunne to bee di-
stempered with the burning
ague of Iealousie, and it was
thus:

* Ex Relat.
Flemin.

I perceiue (said he) you
are much perplexed with
some deep conceiued grieffe,
yet not so deepe, but I haue
diued into it; and if you will
answere mee directly to a
question, that I wil propose,
I shall either cure your dis-
ease, or confirme your folly;
to whom the other replied,
confessing that he was som-
what disturbed, and as hee
would answer his question,
so would he be glad to haue
so skilfull a Physician. Then

F 4 said

saide hee, Put the case that Hornes you must haue: whether will you make choice to haue them in your head, or in your pocket? The other answered, In my pocket. You haue answered rightly, sayd his friend, and I vnderstand partly by the report of others, that haue taken notice (by your owne disquietnes) of your discontent, and partly, that I see you transported with that passion, that a wise man neuer admits further entrance, then to his pocket.

My aduice is, that you wade not where the Foord hath no footing; barke not with the Wolues of Syria, against the Moone; looke not to climbe to Olympus,
neither

& Singulis. 67

neither aime at impossibilities : but pacifie that with patience, which you cannot amend by being passionate, and rather carelesly passe over, or secretly smother that which (without the hazard of your credit, and stayne of your Posteritie) cannot bee proclaymed, then ^a adde fire to such combustible matter, that (once kindled) you are neuer able to quench.

*a Vt ignis, ubi
fœnum vel cul-
mum arripue-
rit siue mors,
simulac materiã
atigerit, flam-
mam lucidam
accendit: Ita
zelotypie ignis,
ubi animum at-
tigit, amorem
omnem penitus
exurit, Autor
de Sing.*

SECT. XVII.

ENuie is a base fretting
griefe, conceived against
the weale, or good estate of
others, or a Hellish ioying at
the fall, or aduerse fortune
of our Neighbours; as it was
the first weapon, wherewith
man receyued his deadly
blow,

*a Inuidia non
in alio quàm in
minuto, degene-
ri & ieiuno
animo sibi domi-
cilium parat,
Cass.*

*b Detraçtio
est stultorum
thesaurus, quem
in lingua gerūt,
Aug. in detr.*

blow, in Paradise : so euer
since hath it beene so charily
preserued, by that irreconci-
liable Enemie to man, that
he neuer doth impart it, but
to his ^a deare friends, or in-
thrald Slaues, who once pos-
selt with this infernall fauor,
will rather like *Aesops* toad,
by enuying others greatnes,
thrust themselues out of
their owne skinnnes, then any
other shal be either partaker
of their good thoughts, or
good words, howsoeuer
some-times, (yet seldome)
they (hypocritically) smo-
ther the ^b detracting smoke.

As I wish you neuer to
entertayne the least coale of
this selte-consuming fire; so
because true vertue rests in it
selte, eyther for reward or
censure,

censure, if you finde your
selfe vpright, & let not false
rumours, neyther enuie of
the base vulgar daunt you:
for as the least flye hath her
spleene, the small Ant her
gall, so no^d man vertuous,
although neuer so meane,
but hath his enuie.

c In hoc flectendi sumus, ut omnia vulgi vitia nobis ridicula videantur, nam ut virtus sua luce conspicua auxilium auersatur alienae commedationis: Ita vulgi opiniones parui facit, Sym. & Claud. d Vt umbra hominem, sic inuidia virtutē eius sequitur, Tacit.

SECT. XVIII.

Reuenge (beeing an in-
humane thirst for the
bloud of man, or to do harm
to others) is so offensive, that
commonly it hurteth both
the & Offerer and Sufferer; as
in the Bee, the patterne of

e O stolidi feroces, qui dum in vindictam ruitis, vite huius & eterne discrimen incur-

ritis; nonne videtis vos specioso honoris titulo ad carnificinam duci? nonne pudet vos singularis dementiae? nonne poenitet vos ale, periculosi certaminis, ubi vigor ille animi & praestantia ingenij, Christop. de cap. fen. in Monomachos.

fond

fond Spightfulnesse, who in her anger inuenometh the flesh, and euer after liueth a Drone.

f *Ille nefarius
& sine gente,
tribusq; mihi
esto, qui cupit
ferum, & exe-
crabile bellum,*
Hom. Il. 2.

This vindictiue passion, affecting reuenge, ^f ciuill dissention, and priuate quarrells, hath beene the overthrow of many ancient Estates, Families, and worthie Personages; if they had not beene tainted with the infamous note of barbarous Crueltie, Sedition, and foolish maintenance of false reputation.

g *Alterius per-
ditio, tua sit
cautio, Isidor.*
foli. 1.
h *Optima in-
iurie ultio, est
obtinio. Nobile
vincendi genus
est patientia,
Iuue.*

g Therefore let others harmes preuent your danger, and account ^h it a Vertue, to remit a wrong, and applaud it for true and Christian valour, that you may hurt and will not, keeping that

that Golden Meane, in the remitting of wrongs, that you neither encourage others to offer the, nor induce God to retaine yours.

SECT. XIX.

Keepe a meane in your Ioyes, Hopes, Feares, & Sorrowes, and because euery man hath hisⁱ turne of sorrow, before it come, prepare for it, when it comes, ^k welcome it, when it goes, take but halfe a farewell, still expecting his returne (the greatest part of the life of man is consumed in hoping well, beeing ill, and fearing worse:)¹ when thou art ill, liue in hope of better; when thou art well, in feare of worse; neyther doe at any time

i Quem dies videt veniens superbum, hunc dies videt fugiens iacentem,
Auf.

k Nihil mihi videtur infelicius eo, cui nihil euenit aduersi,
Senec.

Ignote tantum felicitibus Aræ,
Stat. l. 12.

1 Si fortuna iuuat, caueto tolli, si fortuna tonat, caueto mergi, Periard.
Symbol.

time hope without feare (left thou be deceiued, with too much confidēce) neither do thou feare without hope (left thou bee ouer-much deiected) & in all Feares, Hopes, and Sorrowes, bee carefull that you bee euer provided with the true grounds of contentation.

SECT. XX.

*I Contemptor
ambitionis &
impunitæ potesta-
tis Dominus ipsa
vetustate flo-
rescit, Democ.*

TRue ¹ Magnanimitie is euer most settled & calme in greatnesse; eschew (as a contagious poyson) ambition, being a disordered, and insatiable desire of glorie, a neuer-satisfied greedinesse to rule and aspire: This violent passion, carried away by the perturbations of Intemperance, hath beene, and is the

the^m ouerthrow of many flourishing Estates, and worthy spirits. This Ambition is stil accompanied with like discontent in inioying, as in want; making men like poysoned Rats, who when they haue tasted their bane, cannot rest vntill they drinke, and then much lesse vnto their death: It is Ambition thatⁿ kindles vp the fire of Domesticall Diuisions, Ciuill Warres, making no other reckoning of whatsoeuer damnable enterprizes, then to further her deuised platformes.

Philip of *Macedon* had a Domesticall ° Remembrancer, that did ling daily in his eare, before hee did come out of his Bed-Chamber,

m Septem illa mundi miracula (& si his quæ mirabiliora) sequentium annorum extruxit ambitio, & aliquando solo equata visentur, Sen. ad Polib.

n Plat. de Rep. & 2. de lege.

o Ex Caristh. Histor. Athen. lib. 10.

*p Satis est vi-
cisse Alexan-
dro, quàm*

mundo lucere

satis; ita est A-

lexander, re-

rum natura, post

omnia Oceanus,

post Oceanum

nihil; de sisse, A-

lexander, orbis

te tuus reuocat.

Plut. de fort.

Alex

q Qui tam hor-

ridi montes, quo-

rum non iuga

Alexander

calcauerit > ul-

tra liberi patris

trophæa constitui-

mus; non, quæri-

mus orbem, sed

amittimus, Sen.

Suas.

r Omnes homi-

nes me deū esse

existimant, sed

vulnus hoc, me

hominem esse

indicat, Quint.

Curt. de gest.

Alex.

ber, Remember, *Philip*, thou art mortall.

His sonne *Alexander*, after many & famous and & indefatigable trauels, (ouercome with Ambition) although he had conceyued in his mind, a fond opinion of his owne Deitie, and did stiffely maintaine it, yet on a time, when he was wounded with a Dart, and did see his bloud flow out in abundance, he then plainly & did confesse, that hee was no more but a man.

Charles the Great fed thirteene Beggars, in his owne dining Chamber euery day, that by this sad view of povertie, he might be mooued to a more moderation of his high fortune.

Han-

Hannibal,^s after the renowned overthrow of *Cannas*, (the Ambassadors of his Enemy lying prostrate at his feet) deeply considering the instabilitie of worldly affaires, did so checke his ambitious Designs, that in lieu of Triumph, he crowned his Victory with teares.

These Presidents, and the various Spectacles of Humane Miseric, the crosse Casualties, which on euery side present themselves to the eyes of the ambitious, doe aduise rather to liue in the Wisemans Stocks, & with moderate contentmēt, then in a Fooles Paradise, to be vexed with wilfull Vnquietnesse, and presumptuous Ambition. Wherein three thoughts may curbe the

G

most

f Hannibalem ferunt frendentem, gementemque, ac non sine lachrymis, Legatorum verba audisse; raro quēquam alium, patriam exilij causarelinquentem magis maestum abuisse, quam eum ex hostili solo: respexisse sepe Italiae littora, deos hominesque accusantem; se quoque, ac suum ipsius caput execratum, quod non cruentum à Cannensi victoria militem Romanam duxisset, Liu. Decad 3. lib. 10. & Paruo contentus, non eget mendicitate, Plaut.

most aspiring mindes ; the cares that accompany them, how hard it is to stand in so slipperie a place , and how dangerous or irrecoverable the fall is.

SECT. XX.

*u Auaritia est bellua fera, & immanis, intolera-
randa, que in-
cendit oppida,
agros, fana, do-
mos vastat: di-
uina cum huma-
nis miscet, neq;
exercitus, neq;
moenia obstant,
quo minus vi
sua penetret;
fama pudicitia,
cunctos morta-
les spoliat; verum
si pecunie &
usura decus a-
demeris, magna
illa vis auaritie
facile bonis mo-
ribus vincetur,
Val. Max.*

COuetousnesse *u* is a ca-
pitall vice of the Soule,
tending to an vnsatiabie de-
fire, to haue from all men, &
to with-hold vniustly that
which belongeth to ano-
ther : it is rightly compared
to a Dropsie , the more it
hath, the more it desireth; or
to *Tantalus* in Hell, who be-
twixt food and Water, dieth
with hunger and thirst : o-
thers compare a couetous
man to an Hogge, that is
good for nothing vntill
death ; or to a Dogge in a
Wheeke,

Whee, that roſteth meate
for other menſe eating.

As in Quicke-ſiluer, all
things swimme but Gold, ſo
nothing ſinketh to the heart
of a couetous man, but gain:
Pietie, Honeltie, and Chari-
tie swimme on the top, and
deſcend not to the heart; a
couetous mans Wiſedome
conſiſts onely * in gaine, but
in more requiſite Know-
ledge he is a baſe Ignorant,
and is to be y excluded from
all wel-gouerned Common-
wealths. From this Couet-
ouſneſſe, as from a Fountain
of miſ-hap, proceedeth the
ſubuerſion of Eſtates, the
wracke of Oeconomical So-
cieties; from thence doe
iſſue Treasons, breach of
Amitie, and a million of o-
ther miſchiefes: Couetouſ-

x *Infania dam-
nandi ſunt, qui
tam multa
anxiæ cōgerunt,
cum ſit tam
paucis opus,
Demo.*

y *Pla. pol. 2.
Ariſt. 2. acco.*

*z Auaritia fe-
nilis quid velit
non intelligo :
quid enim ab-
surdus quā quo
minus restat via
plus viatici que-
rere? Cic. Tusc.*

nesse neyther regardeth Iu-
stice, nor Equitie; it contem-
neth all Lawes, both Diuine
and Humane, condemnes
the Innocent, iustifies the
Guiltie, finding euer some
excuse for Corruption, Ex-
tortion, and Vsurie. Finally,
it makes yong men Fooles,
old men mad and Atheists.

SECT. XXI.

a Cass. l. 7. c. 5.

*b Haud facile
emergunt quo-
rum virtutibus
obstat res angu-
stadi, Iuue.
Paupertatis v-
nicum incom-
modum habere
sapientem, dixit
Architas Philo-
sophus.*

HE that ^a did call riches,
Bona Fortune, did ra-
ther vtter his auaricious in-
clinatiō, then shew himsefse
a good Philosopher, in ascri-
bing false goods to a false pa-
tron; for as there is no For-
tune to giue or guide riches,
so there is no goodnes in thē;
yet they are so necessary (e-
uen to good men) that ^b with-
out thē they can hardly put
their

their goodnesse or vertue in
practice, Vertue in Pouertie
beeing like vnto a goodly
Ship readie rigg'd, but can-
not saile for want of wind.

After you haue informed
your selfe of the true causes
that make Riches necessa-
rie (the chiefe whereof are
to supply your owne wants,
and to inable you to doe
good to others) if Riches
come in your way, refuse
them not, neyther desire
them to other end, but to
make them Slaues; and if
neede bee, without grieve
(with *Socrates*) throw them
in the Sea. Perswade thy

*d Eurip. in
vita Socrat.
Sæpe mecum re-
putans, quibus-
quisque rebus
clarissimi viri
magnitudinem
inuenissent; quæ
res, Populos, Na-
tiones, Ciuitates
auxissent; ac
deinde, quibus
causis amplissi-
ma Regna, &
Imperia corruis-
sent; ea-
dem semper*

*bona, atq; mala reperiẽbam: Omnes victores diuitias con-
tempnissẽ, & victos cupiuisse; neq; aliter excellere se quisquis,
& diuina mortalis attingere potest, nisi amissis pecunie &
corporis gaudijs; & animo indulgens, non assentando neque
concupita præbendo, sed in labore, patientia bonisque præ-
ceptis & factis fortibus, se exercitando, Val. Max.*

selfe, if thou make them
once Master, thou hast con-
demned thy self to thy own
Gallies. It is a great madnes
in a man, at once to make
himselfe both Slaue and
Foole: although thy Chains
bee of Gold, thy bondage
may bee more glorious, but
not lesse miserable.

Lay not vp too much, and
vtter nothing, lest thou be-
come couetous, and misera-
ble, neyther spend all, and
lay vp nothing, lest thou be-
come prodigall and poore;
euer framing rather your
minde to your estate, then
your estate to your minde,
and your charges rather
vnder it, then either leuell,
or aboue; a man hauing
meanes, may rise with cre-
dit, but cannot fall without
shame.

S E C T.

*e Ut felicitatis
est quantum ve-
lis, posse: sic mag-
nitudinis, velle
quantum possis,
Plin. in Pane-
gyr. Constant,*

SECT. XXII.

ALl Voluptuousnesse (gi-
uing^f entry to other Vi-
ces) is valiantly to be resisted,
becing a delight, which tick-
leth our sēses with false plc-
sures, quickly flying away,
leaving behind the occasion
of Repentance, the fruits of
griefe, dulling of the Spirits,
the weakning of the bodie,
and innumerable Diseases.

*f Per volupta-
tem vitia faci-
lius surrepunt,
Sen. Epist. 7.
Magnum Cice-
ro audaxq; con-
cilium suscepisse
Graciam, quod
voluptatum &
cupidinum si-
mulachra in
gymnasijs con-
secrasset, Lact.
de fall. Relig.*

Delight not in the com-
pany of s strange Women,
neyther tye thy selfe to a
Womans beantie, which is

*g Cum sapiens
Salomon fue-
ras, sapientia
non te eripuit,
res est imperiosa*

*Venus. Et tu Troia potens fueras, te nulla redemit
Nobilitas, non te Pergamus eripuit. Tu Samson robustus e-
ras, nec te tua virtus seruauit, fraudes sepe ministrat amor;
frangebas scilices, superabas castra, domabas extremos quic-
quid erat crudele per agros: Te tamen exciso delusit fœmi-
na crine, Text. describ. mul. Non ita difficile est, ipsis cap-
tum retibus exire, quàm Veneris perrumpere nodos, Lu-
cret. Vita foueam, in quam alios cecidisse vides, Isidor.
soliloq. l. i.*

like *Phideas*'s Pictures, shewing most glorious to the eye, yet blemished with every breath. *Dalila* will shew, & speake fayre, but in the end she will bereave thee of thy strength and life: such Gnats will for a while make musicke about thy cares, but be sure they will sting in the end; for Lechery is no other thing then a furious Passion, shortning the life, hurting the Vnderstanding, darkening the Memorie, taking away the Heart, spoyling Beauty, weakning the ioints, ingendring *Sciatica*, Gouts, Giddinesse in the Head, Leprosie, and Pox.

h Arist. Problem. Theophrast. lib. 3.

i Timor Domini est ianitor animi, Bernard. & Iohan. Rowle: in Quadrages. Ser.

SECT. XXIII.

L Et the filiall ⁱ feare of
your Creatour, and
^k shame

* shame to doe cuill, be the k *Duo animi
dati à Deo custo-
des domestici,
pudor & timor :*
faithfull Attendants , and *qui pudorem a-
misit, bestia par
est; qui timorem,
bestia peior;*
Doore-keepers to hold out *Bern. de di-
uers. 22. 1.*
whatsoeuer may beget either
sorrow or disgrace. As the
first is the beginning & con-
summation of Wisdome : so
good & approoued ¹ shame-
fastnesse is the Mother of
good Counsell, the Gardian *1 Tu virorum
ac mulierum
præcipuum fir-
mamentum, pu-
dicitia es: tu e-
nim consecratos
Vestæ focos inco-
lis, tuo præsidio,
puerilis ætatis
insignia munita
sunt, tui numi-
nis respectu, sin-
cerus iuuentæ flos permanet, te custode, matronalis stola san-
cietur, Val. Max.*
of Duty, the Mistris of Inno-
cencie, & preseruer of Cha-
stitie, and shall euer bee vnto
you, as faithfull a ^m Watch,
as ⁿ Antipater was to Philip
of Macedon ; and in the end
*Quid beatius ? quid securius,
quàm eiusmodi custodes habere, quibus me totum resun-
dam, quasi alteri mihi; qui deuiare non sinant, frenent
præcipitem, dormitantem excitent, quorum reuerentia, ex-
cellentem reprimat, excedentem corrigat, constantia &
fortitudo, nutantem firmet, erigat diffidentem, fides &
sanctitas, ad honesta & sancta prouocet, Bernard. de
confid. 1. 4. n Cum Philippo (intempestiuè ludenti) An-
tipatrum venire obnunciaretur, ὡς ἐπὶ τὴν κλεψὺν
τοῦ ἀβᾶκα, alneum qua ludebat in lectū reiecit, Athen.
Dipnosop. lib. 10.*

crowne

● *In cassum bonum agitur, si ante vita terminum defertur, quia frustra velociter currit, qui priusquam ad metas veniat deficit, Greg. Mor. l. 2. c. 40. Non inchoantibus, siquidem premium promittitur, sed perseverantibus, Isidor. de sum. bon. l. 2. c. 7. Perseuerantia sola virtutum coronatur, Ber.*

crown all your actions with the Crowne, that is onely due to ° Perseuerance. From this commendable shamefastnesse, many things are to be priuiledged; as, not to be ashamed to displease the multitude against Reason and Equitie; not to be ashamed to reprove such as come of purpose to offend; not to bee ashamed to confesse your Ignorance, that you may be instructed; or if any man with-hold your due, bee not ashamed to demand it with Reason.

SECT. XIII.

p Apelli fuit perpetua consuetudo, nunquam tam occupa-

EVer p accustome your selfe to good things: for
tam diem agendi, ut non lineam ducendo exerceret artem; & usu pinxit Apelles que pingi non possunt, tonitrua, fulgura, Plin. l. 35. c. 10.

three

three things concurre to make a mā perfect; Nature, Education, & Custome: the last two are of force to ouer-rule what is amisse in the first, and that which is called a habit, (beeing a constant desire, and following or eschewing of things) is acquired by custome, then which, there is nothing of greater force, either to good, or ill; vnlesse you attaine to this habit of goodnesse, your soule worketh in vaine, or like an vnskilfull Apprentice; for when our actions and affections are growne to a habit, then are they called, eyther Vertues or Vices, as they are well or ill done.

This habit in bewitching Vices, is hardly, or neuer remoued: therefore the best remedie

Habitus est altera natura, Sim.

¶ Vbi semel deerratum est, in præceptis peruenitur; adeo mature à rectis in praua, à prauis in præcipitia peruenitur, Pat. terc. lib. 2.

¶ Tunc consummata infelicitas est, ubi turpia non solum delectant, sed placent, Senec.

remedic against so dangerous an euill, is to resist the beginning of vicious motions, *Nam turpius eijcitur, quàm non admittitur hospes.*

SECT. XXV.

MY last aduice vnto you, concerning the right vse of all the Cardinall Vertues, & eschewing their contraries, shall be borrowed frō

τ ΒΑΣΙΛΙ- the *Salomon* of this Age;
 ΚΟΝ ΔΩ- which is, that you make ouer
 ΠΟΝ, l. 2. all Vertues, Temperance
 Queene; I doe not meane the vulgar interpretation of Temperance, consisting in *gustu, & Tactu*, or moderation of those two Senses; but of that wise moderation, first, commanding your selfe, then as a Queene shall ouer-rule all the affections
 of

of your mind, and as a wise Physician, mixe all your Actions accordingly there-to.

Remember, that in all commendable Actions, *In medio stat virtus*; and that the ^u two Vices, at eyther end of them, are but falsly coloured vnder the borrowed names of Vertue, hauing indeed no affinitie therewith.

u Pro bonis mala amplectimur, vitia nobis sub virtutis nomine obrepunt, sunt enim vitia virtutibus vicina, Hier. lib. 3. de Vi&t.

x Cura ut habeas mentem sanam in corpore sano, Auf.

SECT. XXVI.

BEe carefull to frame all your outward Actions, (whether they be necessary; as feeding, sleeping, speaking, gesture, &c. or not necessary, although conuenient, as gaming, and all sort of lawfull recreation,) * that they may serue, for the aduancement of

Animi imperio corporis seruitio magis utimur, Salust. Catil. lib. 1.

Corpus, dum ministrum anime deputatur, consors & coheres inuenitur, Tert. lib. 2. cap. 7.

Omnis nimietas vitium reputatur, Tynd.

of your inward Vertues,
disposition and health of
your body; and as they that
should eate some Dish deli-
ciously sweete, temper it
with tarte sawce (lest they
bee cloyed,) and those that
receiue bitter Pills, rowle
them in Sugar (that they
may not bee annoyed with
the vnpleasant taste.) so, ra-
ther season all your exte-
rior Actions with Mediocri-
tie, then with Delight or
Excesse.

But because all these sorts
of outward Actions haue
beene so fully intreated of
by many, and are (I doe
hope) knowne to all (that I
come to an end) I will only
adde a short aduice, for rea-
ding of Bookes, for Appa-
rell and Trauell, being three
of

of the former indifferent Actions, whereof you may make much profitable vse.

SECT. XXVII.

THe chiefe vse of Bookes, is to increase knowledge, cōfirme iudgement, to compare times past with the present ; to draw profit from both for the future, and to bring out the dead speaking with the living. Bookes are the most free Reproouers of Vice, the most trustie and comfortable Friends, and faithfull Companions that are, euer readie with good counsell, when it is either required or needfull ; they are the onely Physicke to purge the naturall dulnesse of our home-bred ignorance, and weake capacitie.

In

In reading of Bookes it is better (as in the vse of Friends) to conuerse seriously with few, then to wander amongst many without profit.

*y Fastidientis
stomachi est
multa degusta-
re, Plut.
Vt cibos dimit-
tis, quo facilius
digerantur, ita
lectio non cruda
sed multa itera-
tione mollita,
memorie imita-
tioniq; tradatur,
nec per partes
scrutanda omnia,
sed perlectus li-
ber utiq; resu-
mendus, Quint.
instit. Orat. lib.
11. cap. 2.*

Make choyce of the best
y Authors that write vpon
the subiect you most affect,
or is most necessary for you;
(euer reiecting all such as are
either repugnant to Godli-
nesse or good Manners)
reade them with diligence,
not in parcels (as many vn-
profitably doe) or slightly,
and then cast them aside:
but peruse them with dili-
gent obseruation orderly,
from beginning to end; ta-
king a strict account of your
selfe, of those things you
reade: so shall your labours
(by exercise & daily increase
of

of your knowledge) at last
produce the desired fruit of
your studies.

SECT. XXVIII.

There is nothing where-
by the inward disposition
of the mind may be sooner
discovered, then by light-
nesse or stayednesse of appa-
rell; a phantasticall attyre
being a confirmation of an
vnsettled mind. * I doe ad-
uise you, not to follow the
frantike humours of new
Fashions, neyther to be su-
perstitiously, basely, slightly
clothed, nor artificially dec-
ked; but to vse your clothes
in a cleanly, honest, comely,
and carelesse forme.

At such times as you con-
uerse with your Superiours,
or Strangers, rather be a-

H boue, Const.

* ΒΑΣΙΛΙ-
ΚΟΝ ΔΩ-
ΡΟΝ, l. 3.
fol. 110.

*Dent tibi Cæ-
sar, etatem di-
quam mereris,
seruentq; ani-
mum quem de-
derunt, Plin. in
Panegy.*

*Ampliora sunt
merita Princi-
pum, quàm no-
strorum optata
votorum, Naz.
in Paneg.*

boue ; then vnder the rate,
your meanes will allow you
for apparell : although it bee
a great folly in a man, to
iudge the preciousnesse of
a Jewell, by the Case where-
in it is kept, and much grea-
ter to esteeme it by the co-
uer of the Case ; even so by
the same reason, it is an e-
qual indiscretion to estimate
a mans worth, either by his
bodie or clothes ; yet on the
other side it is an ineuitable
certaintie, that not only the
common people and stran-
gers, but even wisemen are
moued, and stirred vp with
outward shewes, and their
minde (according to those
exterior things) prepared to
receiue a deepe impression
of liking or disliking, fauour,
or disfauour, reuerence, or
care-

carelesse retchlesse nesse.

SECT. XXIX.

I Doe thinke verily, that all purpose of Trauell vnder-taken, *Non ad voluptatem solum, sed ad utilitatem*, argueth an industrious and generous minde, and that their spirits are more base, that strue to houer about home, and these more Noble and Diuine, that imitate the hea-uens, and ioy in motion.

At such time, therefore, as you trauel out of your Coũtry, resolute to trauell out of your Coũtrie-Fashions, and indeed out of your self, that is, out of all former excesse of intemperate feeding, dis-ordinate drinking, thriftlesse gaming, fruitlesse time-spen-ding, violent exercising, and

all irregular mis-gouerning:
determine that the end of
your Trauell, is the ripening
of your knowledge, and the
end of your knowlege, is the
a seruice of your Countrie,
which by right challengeth
a chiefe interest in you.

a *Ex omni^bus
rebus humanis
nihil est præcla-
rius, quàm de
Republica bene
mereri, Cicero
Epist. 10. ad
Familiar.*

The first steppe to this
knowledge, is to vnderstand
the Languages where you
Trauell: the best way to at-
tayne to the knowledge of
them, is by Booke; for spea-
king, practice, and conuer-
sation are more helpfull. Af-
ter some few Moneths (b as
you find your selfe capable)
leauē the Booke, and onely
vse your Master to talke
with. In *France, Orleance,*
and *Bloyz*, in *Italic, Florence,*
or *Sciēna*, in *Tuscanie, Prato,*
in *Germanie*, *Hiddleburgh*
and

b *Visus visu
volatus, volatu,
differt, haud e-
nim Milui, &
Cicades, Aquile,
& Perdices si-
militer volant,
Plutarch.*

& *Singulis.* 95

and *Lipswick*, are the best places for the Languages.

In your Trauels diligently obserue what you see in the parts you trauell, making choyce of the best, and leauing the world behind you: for helping your *c* Memorie, let your chiefe Booke be a Iournall, wherein write downe the diuers Prouinces you passe by, their Commodities, Townes, manner of Buildings, the names and benefit of the Rivers, the distance of Places, the condition of the Soyle, the Manners of the People, and whatsoeuer notable thing your eye encountreth by the way.

In your Trauell haue speciall care of your company and friends; in that time remem-

c Memoria res est, ex omnibus partibus animi, maximè delicata & fragilis, Rhod. l. 10. c. 18

remember that *Damon* and *Pitheas* are dead; neither presume so much of your owne sufficiencie, as to neglect the benefit of counsell, and although some-times a young man may proue a *Lelius*, being *Rara avis in terris*, yet take a young man rather for your Companion then Friend : ^d serue God daily with great Deuotion; he is the onely Pillar to hold you vp amongst the dangers that shall inuiron you.

At your returne, leaue all strange forrain Manners, and fashion your selfe, your Manners, Apparell, Carriage, Conference and Conuersation to the best patterne of the place from whence thou diddest begin thy Trauels : ^e so shall the remem-

^d *Pietas in Deum toto corde timore (quasi culmen & Corona Virtutum) seruetur, Theophil. Alex. de Constant.*

^e *Alij satis vixisse te viso, te recepto, alij magis esse vivendum predicabunt, Plin. in Paneg.*

remembrance of them bee
pleasant and profitable, and
thy returne an Ornament
to thy Countrey.

SECT. XXX.

NOW f to trusse s vp all
in few words : in the
first part of that which you
haue heard, is contayned a
short way to heauenly Je-
rusalem.

Secondly, for setting you
forward in this Iourney, the
necessitie of a good reputa-
tion amongst men is set
downe, and how it is ob-
tayned.

Thirdly, how dangerous
a ^h warrefare you are to vn-
dertake in the way, and with
what enemies.

Fourthly, that the reso-
lutiōs of a Wiseman forged
vpon

f EPILOGVS.

g Quod matres
facere solent

cum roma bel-
laria, vel tale

quidpiam in pu-
erilem sinum

immiserint, ne-
quid excidat

contrahens va-
diq, tuniculam

cingulo subijci-
unt : idem &

nos faciamus
orationem in

longum pro-
tractam contra-

hamus, & in
memoria custo-

diam depona-
mus, Chrysost.

de Ozia, Ser. 3.

h Quicquid
præter opinionem

exerire in bello
potest, priusquam

ingrediare cogi-
ta, Thucid. li. 3.

vpon the Anuill of Gods
Grace, are the onely Wea-
pons eyther to foyle these
enemies, or withstand their
neuer-ceasing assaults.

*i Acies multo-
rum pariter
pugnantium
querenda, ubi
tot sint auxilia.
vñ quot amici,
Bonauent.
dies Salut.*

Fiftly, what i auxiliarie
Souldiers you shall choose,
for maintenance of so long-
lasting Wars; and how you
shall keepe them from mu-
tinie.

Sixtly, a discouerie of
these Ambuscadoes, and o-
ther impediments that may
obuiate you in so dangerous
a March.

Seuenthly, some few
helpes that will serue for ne-
cessary prouision to your
Campe.

Tri-vni Deo Gloria.

FINIS.

